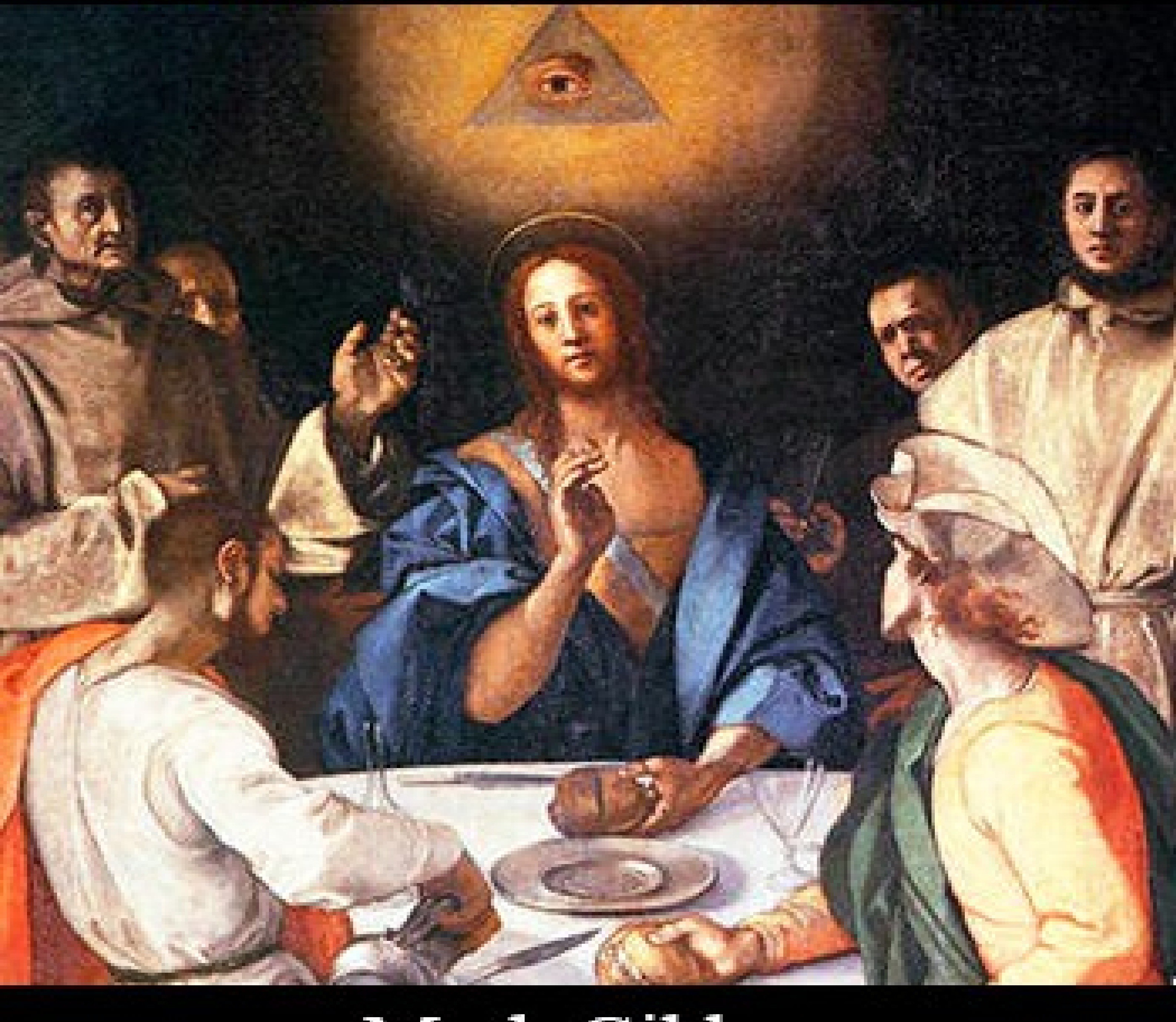
The Story of History's Greatest Identity Theft

THE FINAL DECEPTION

Triumph of the Imposter Christ



Mark Gibbs

THE
FINAL
DECEPTION

Hidden history and the rise of the imposter Christ

The Final Deception

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Special thanks to Diane K. Deane

and Guardians everywhere

There are three truths.
One truth corresponds to facts.
Another truth harmonizes with a system of beliefs.
And a third truth depends on you.

1

Shepherd Kings

Despite being the foundational books of the Old Testament, no specific references to contemporary events in the Middle East are recorded in Genesis and Exodus. No Pharaohs are identified by name in the sagas of the so-called Hebrew Patriarchs, though numerous incidental characters are. Two centuries of archeological digs have not unearthed a single Hebrew artifact in Egypt; and nowhere in the extraordinarily detailed Egyptian archives of the period are Hebrews even mentioned.

Traditionally, "Hebrew" and "Israelite" are interchangeable. The earliest reference to Israel is found on a stone pillar commemorating Pharaoh Merneptah's military campaign in Canaan around 1200 BC – "Israel is laid waste, his seed is not" – and relates to a group of people living in Canaan, *not* in Egypt. No mention of Israelites *in* Egypt exists anywhere.

Ostensibly, then, the core narrative of monotheistic religion and the seminal creed of western civilization – the ancient Israelites migrate from Canaan to Egypt; are enslaved for 400 years; and are liberated by Moses after a series of spectacular events – is pure fiction.

But is it?

The Stele of Merneptah, Egyptian Museum, Cairo.

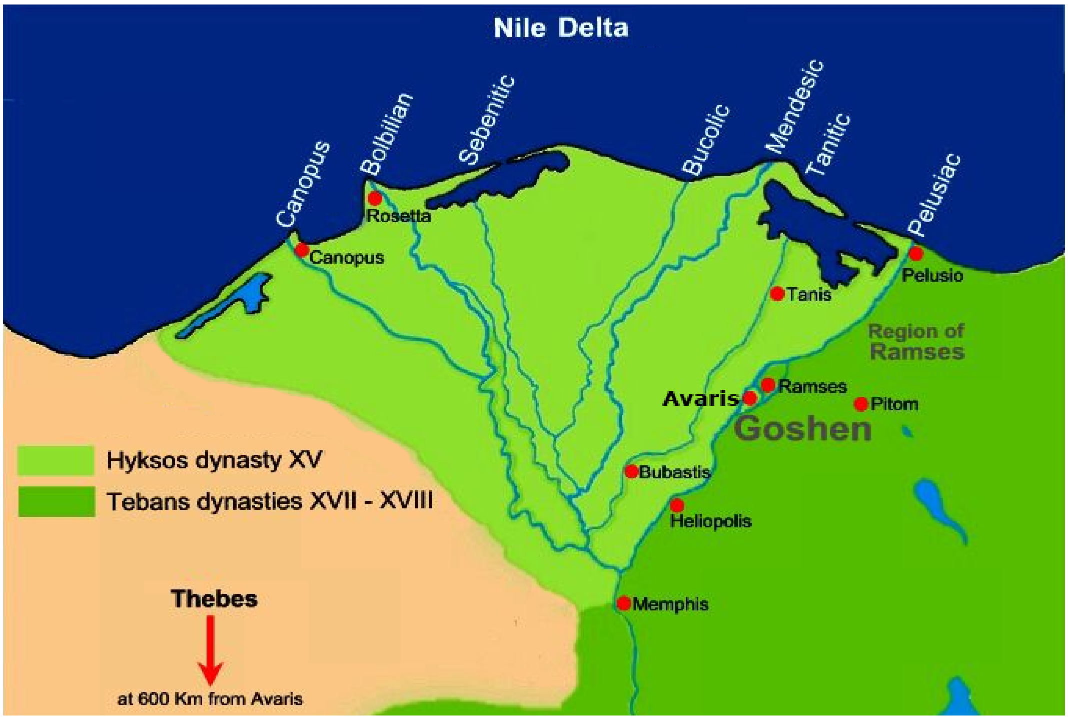
Matching recent archeological finds with previously uncorroborated details from ancient texts, an increasing number of researchers have come to believe the ancient Egyptians knew the Israelites by another name, chronicled their sojourn in Egypt, and did not consider them Hebrews.

So who were the Israelites?

Israelites

According to Genesis, the term 'Israel' originates from a *malakhim*, which means "messenger" in ancient Hebrew, but is translated as *angelos* (angel) in the Greek version of the Old Testament. After wrestling with Jacob at the Ford of Jabok (Gen 32:22-28), the 'angel' renames him "Israel," literally "he who struggles with El" (*El* being the Canaanite word to express the concept of divinity). Jacob is described as the son of Isaac, and the grandson of Abraham, who we shall return to later. But in the Bible, "Israelites" refers only to Jacob's lineal descendants.

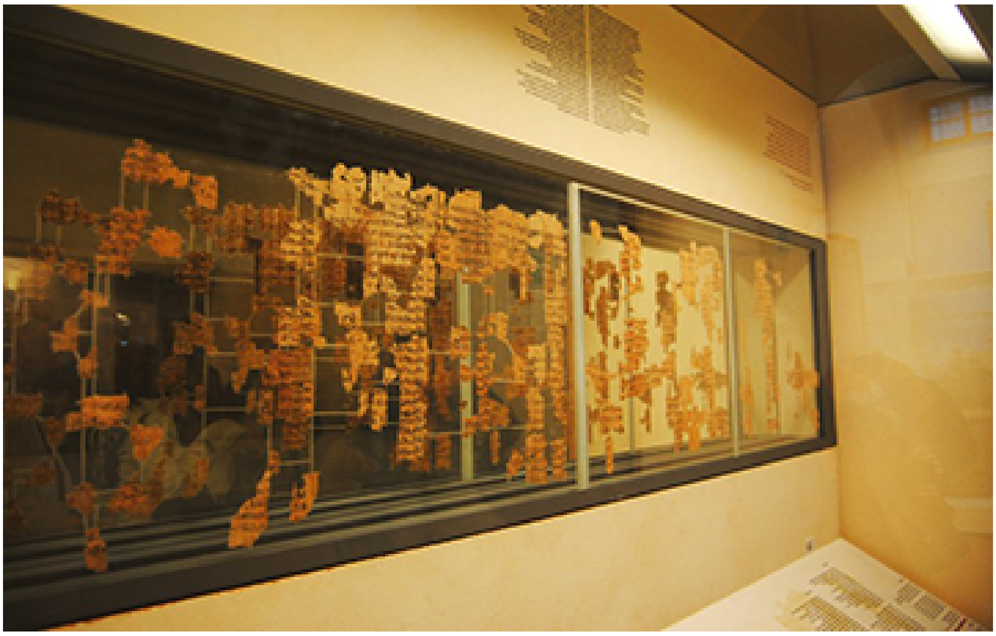
To escape famine in Canaan, Jacob brings the Israelite clan south to Egypt, where he is reunited with his long lost favorite son, Joseph, who happens to be the Grand Vizier of Egypt, the second most powerful man in the world. Once in Egypt, "Israel settled in the region of Goshen; and they gained possessions in it, and were fruitful and multiplied exceedingly." (Gen 47:27)


Nile Delta
Canopus
Bolbilian
Sebenitic
Bucolic
Mendesic
Tanitic
Pelusiac
Rosetta
Canopus
Tanis
Pelusio
Region of Ramses
Avaris
Ramses
Pitom
Goshen
Bubastis
Heliopolis
Memphis
Hyksos dynasty XV
Tebans dynasties XVII - XVIII
Thebes
at 600 Km from Avaris

Map of the Nile Delta

Goshen is significant because it is located in the Nile Delta, where archeologists have long been excavating the ancient city of Avaris, capital to the Pharaohs of the Fifteenth Dynasty (1670 - 1550 BC), who ruled Egypt from the north without control of the entire land. Several impressions on clay documents made from a seal ring, in the shape of a scarab, have been found at Avaris bearing the name *Yacov Hr* (Jacob Hr). An Egyptian royal cartouche, which is an image of a circle of reeds surrounding the name, signifies that the owner of the seal-ring was a royal or high-ranking figure.

A papyrus dating from the era of Rameses II (1297-1213 BC), known as the Turin Kings List after the museum where it is located, is a compilation of all the names and chronologies of all the rulers of Egypt. Six kings of the Fifteenth Dynasty (often omitted from other king lists) are named, who ruled for a total of 108 years. A hieroglyphic sign indicates that they were all foreigners. One of kings is named “Jacob Hr.”



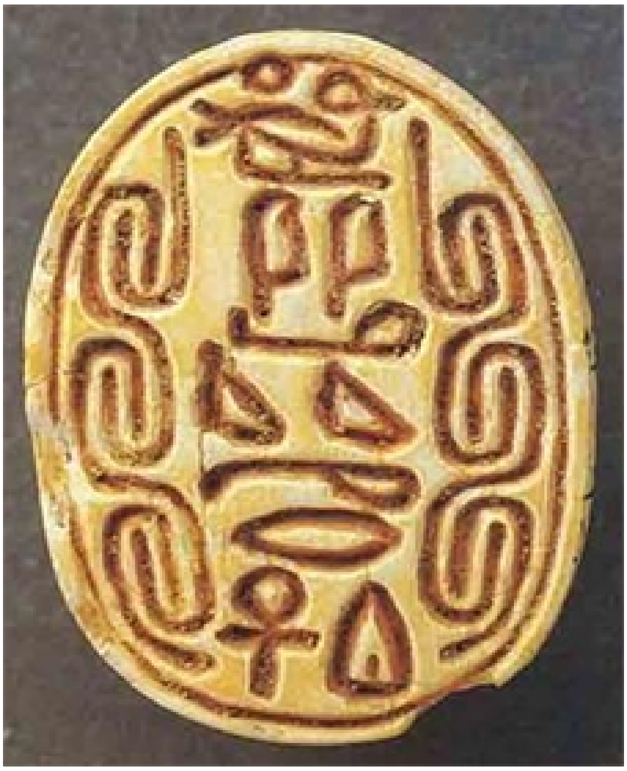
The Turin King’s List, *Museo Egizio,* Turin

The name *Jacob Hr* follows the typical pattern of a “statement” name, which is composed of a verb plus a divine name, used throughout the ancient world to invoke and display the protection of a particular deity. *Michael, Samuel,* and *Gabriel,* are examples of statement names from the Bible that include *El.*

In several ancient Middle Eastern languages *Hr* means “mountain” or “rock,” words commonly used as synonyms for a deity. For example, Isaiah 26:4 states “For in God we have an everlasting rock.” In effect, *Hr* has an identical meaning to *El.* So the name ‘Jacob’ is a shortened form of the original statement name, Jacob *El,* which is the same as Jacob *Hr.*

Numerous other *Yacov Hr* scarabs, without the royal cartouche, have been found elsewhere in Egypt, Sudan, and Palestine, all dating to the middle and late 17th century BC. No scarabs dated from outside this time period have been found in Egypt.

Shepherd Kings



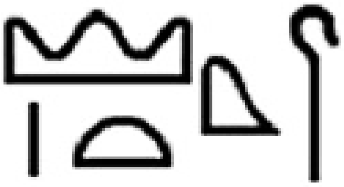
In the center of this scarab beetle-shaped royal seal, the hieroglyphics spell out the name **Y‘qb-HR**, which is the Egyptian transliteration of Yaqub, or “Jacob.”

The discovery of numerous similar seals attests to a widespread usage of the name **Jacob** during the first half of the second millennium BC. The name is subsequently absent from later archives for over a thousand years.

In 1969, another royal scarab of *Jacob Hr* was found inside a mid-eighteenth century tomb in Haifa, modern Israel, dated approximately 80 years before the Fifteenth Pharaonic Dynasty began. If this *Jacob Hr* was a local Canaanite ruler, in accordance with the biblical description of Jacob, then the later Avaris *Jacob Hr* scarab would have belonged to one of his successors. The name Jacob appears on no artifacts between the end of the Fifteenth Dynasty and the third century BC, while the name of Israel does, which supports the biblical claim that the name of Jacob was changed to Israel.

Historians, archeologists, and Egyptologists identify these foreigner rulers of Egypt as the “Hyksos,” a mysterious people of ambiguous descent who continue to defy ethnic classification.

The Hyksos



Egyptian hieroglyphics that represent Hyksos Pharaohs include a shepherd’s staff and a crown, which lends credence to the notion, still prevalent in the region, that contemporaries nicknamed the Hyksos, "Shepherd Kings," as their name translates in Arabic. Writing in the aftermath of the destruction of Jerusalem in 70 AD, the Jewish priest-historian, Josephus, breaks down the etymology of "Hyksos" to literally mean "shepherd kings," the name by which the Hyksos are known by the third century BC Egyptian priest-chronicler Manetho, and the second century AD Christian historian, Julius Africanus.

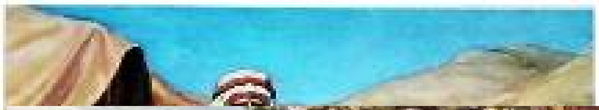
Modern philologists explain the Greek word *Hyksos* derives from the Egyptian expression *heka khasewet* meaning "rulers of foreign lands," a phrase used to refer to Phoenicians and other foreign groups at different times, which implies the Hyksos were trans-national. Although the origin of the name remains unclear, "Hyksos" is thought to refer only to the leadership, and not to the foreigners as a whole, who the Egyptians knew as *amu*, which is usually translated as "Asiatics."

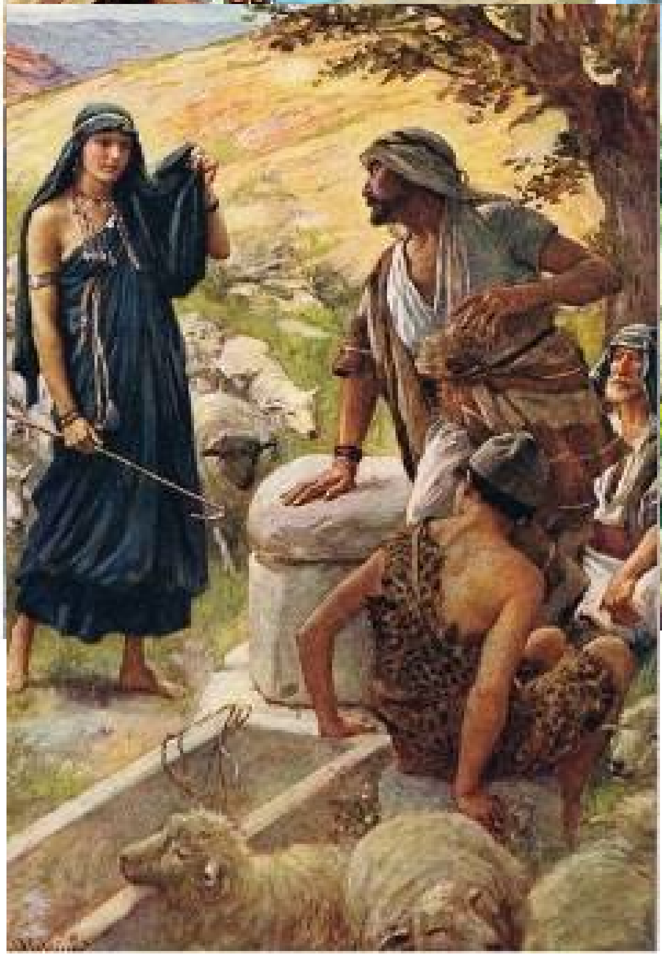
Clearly, the Hyksos Pharaohs were not pastoral farmers, but curiously enough, from the initial dynasty of Abraham, Isaac, and Jacob to the shepherd boy king David, the Old Testament describes almost every central character in Israelite history as a "shepherd."

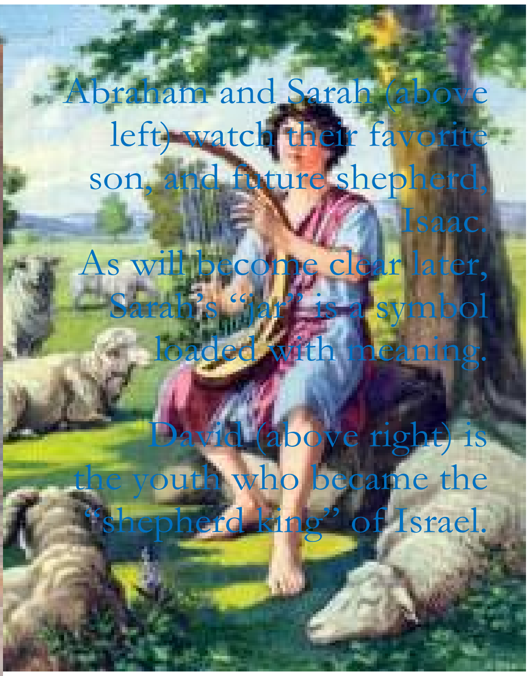
The traditional image of Abraham – strolling across the landscape, shepherd's staff in hand, tending to his animals – lacks credibility. As it is unambiguously communicated in Genesis, he travels with an armed retinue, leads armies into military campaigns, and is received personally by kings and Pharaohs. Quoting from earlier sources, Josephus writes in his *Antiquities of the Jews,*

> Abraham reigned at Damascus (Harran), where he was a foreigner, having come with an army out of the land above Babylon….after a long time, the Lord got him up and removed him from that country together with his men and he went to the land then called Canaan but now the land of Judea."

Shepherd Kings







Abraham and Sarah (above left) watch their favorite son, and future shepherd, Isaac.
As will become clear later, Sarah's "jar" is a symbol loaded with meaning.

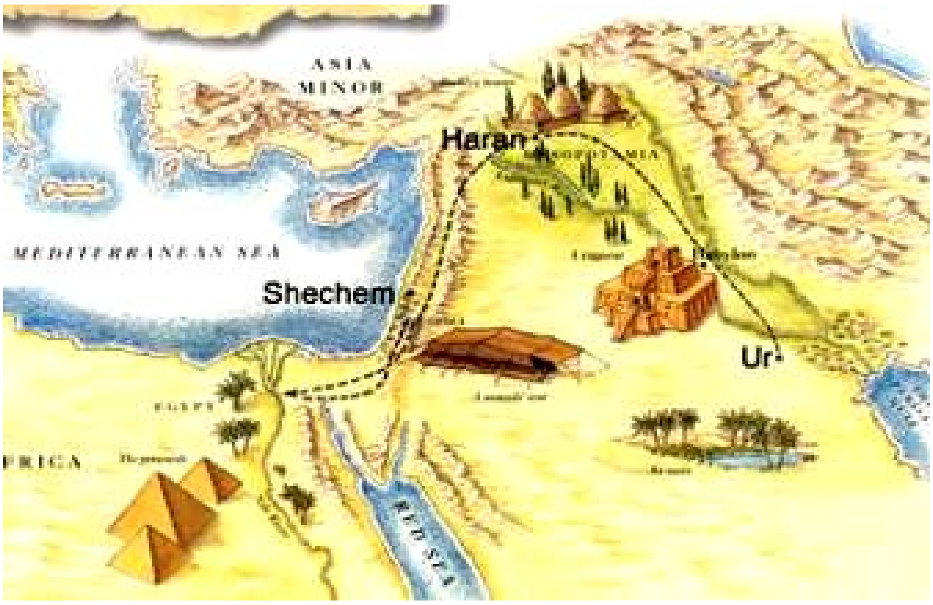
David (above right) is the youth who became the "shepherd king" of Israel.

Jacob, shepherd (left), and founder of the Israelite nation,with his wife, Rachel, the shepherdess.

Patently, Abraham was no simple farmer. He was a major power broker in the region with huge financial resources and considerable political and military clout. What, then, is the significance of the recurring shepherd motif?

According to Genesis, before receiving his "divine call" at Harran (modern Turkey), Abraham lived in Ur, heartland of ancient Sumer (Gen 11:31), now Iraq. The Sumerians were the dominant cultural group of the entire Middle East from the beginning of the fourth millennium BC to the end of the third millennium BC. Not unlike the Hyksos, Sumerians origins are murky; their racial and linguistic affiliations remain unclassifiable, but their religious concepts profoundly influenced all the peoples of the Near East.

No explanation is given in the Bible for leaving Ur, but most biblical historians accept that Abraham's departure from Sumer coincided with its imminent collapse some time before 2000BC. In the past, it was assumed he was a Semitic exile living in Sumer, but nothing in the Bible suggests Abraham was a returning immigrant. On the contrary, Abraham emerges as the uprooted scion of an elite family involved in Sumerian affairs of state.

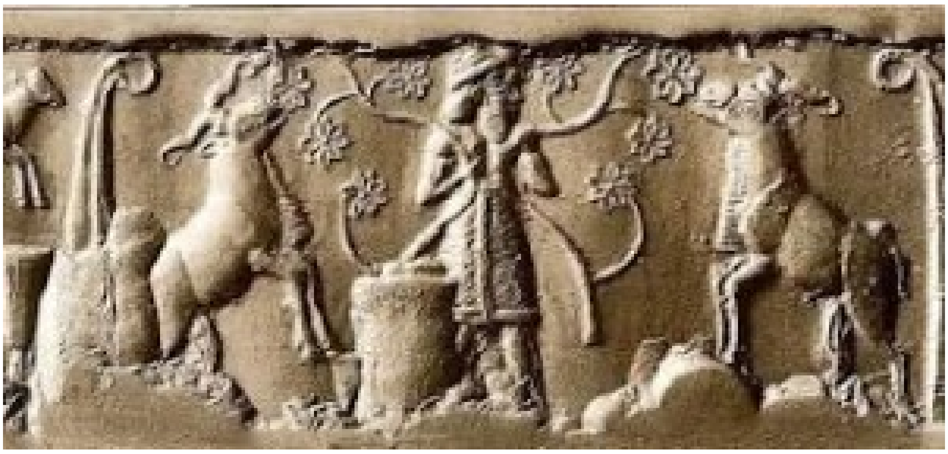


Journey of Abraham

Since he is described as a son of "Terah," which translates as a type of shamanic priest, Abraham was a member of the hereditary Sumerian priesthood. He was also of royal blood, having married his half-sister, Sarah, who was a princess (*Sarai*), according to Sumerian custom. His apparent transformation from a Sumerian dignitary to a Semitic noble is recorded in Genesis through a process of name change from the Sumerian *Abram* (Father's beloved") to the Semitic *Abraham* ("Father of many nations").

From votive inscriptions found at Nippur, the religious center of Sumer, we know the kings of Ur prized the title 'Pious Shepherd,' and performed priestly functions there. Sumerian king lists record the names of antediluvian "shepherds" who ascended to "heaven;" and countless cuneiform tablets refer to the enigmatic *Annunaki* gods of Sumer, Assyria, and Babylon as "shepherds." Not only would Abraham have been steeped in Annunaki tradition, his legitimacy as a royal priest was based on the presumption of Annunaki blood descent, which purportedly inferred knowledge of the divine will.

Shepherd Kings



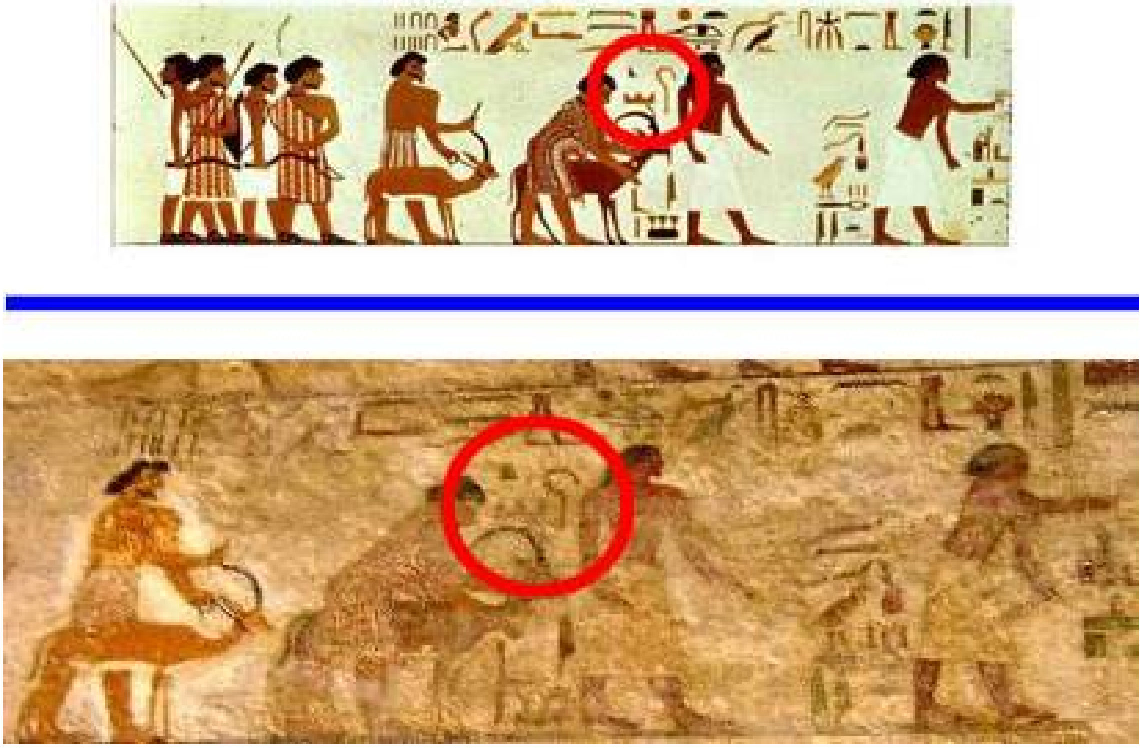
Dumuzi, the Annunaki shepherd god

Babylonian King Hammurabi (1792-1750 BC), in the prologue to his famous law code, declares that he has been chosen by the chief god of the city of Babylon, *Marduk*, to tend to the needs of the people on the god's behalf:

> I Hammurabi, the shepherd, have gathered abundance and plenty, have stormed the four quarters of the world, have magnified the fame of Babylon, and have elated the mind of Marduk my Lord.

This assertion of divine appointment as "shepherd" reinforces the political reality by divine mandate. The Annunaki god entrusts his flock to Hammurabi, the shepherd of his people: a metaphor which implies not two, but three parties, as a shepherd is usually employed by the owner of the sheep. The impression implied by kings who present themselves as a good shepherd is, at its foundation, not one of a caretaker lovingly caring for those in need, as in the stylized representation, but a strictly hierarchical administrative relationship between the gods and the king employed by them.

Around the turn of the third millennium BC Egypt experienced an influx of immigrants as a result of the relaxation of the immigration laws. One well preserved mural from the tomb of a Twelfth Dynasty official shows a group of bearded Asiatic people entering Egypt about 1900 BC. Reminiscent of the biblical Joseph (great-grandson of Abraham) and his famous "coat of many colors," the foreign visitors are distinguished by their multicolored striped robes, in contrast to the customary all-white Egyptian attire.



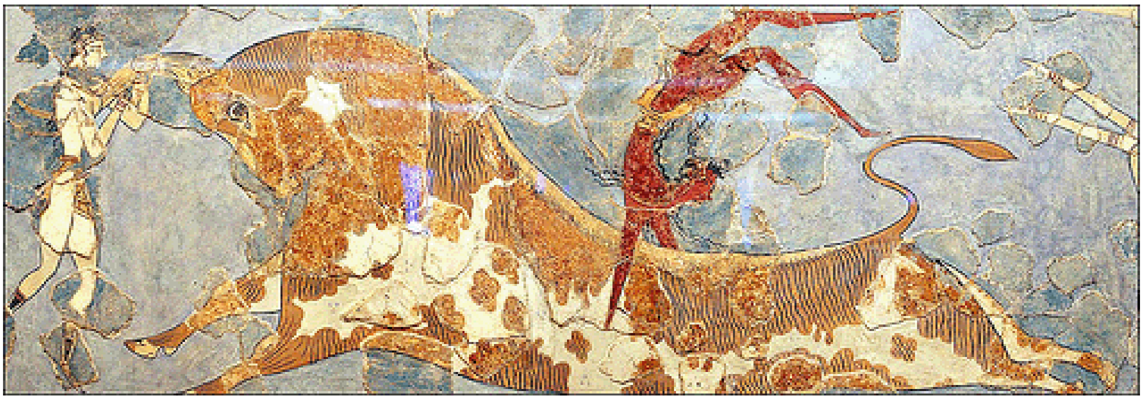
Scene from the tomb of Khnumhotep in Beni Hasan, depicting a group of foreign traders entering Egypt. The Hyksos hieroglyph is highlighted.

Populations that settled in the North of Egypt formed a community occupying the Delta region, which became a power base for the Hyksos and their allies. As the central power of the Twelfth Dynasty Pharaohs decreased, the Hyksos gradually insinuated themselves into strategic positions. By the mid-seventeenth century BC, the Hyksos had systematically imposed their hegemony over the Nile Delta and Middle Egypt, a state of affairs famously alluded to in Exodus 1:7, "the Israelites multiplied and grew exceedingly strong." South Egypt remained under the control of the Pharaonic dynasty in Thebes, which reached a begrudged accommodation with the "Asiatics" in the North.

As no evidence exists to support the typical scenario of an armed invasion and war of conquest, Egyptian chroniclers struggled to make sense of what happened. Surviving accounts, however, are unanimous in depicting Hyksos rule in a mold similar to the later Saxon, Vandal, and Viking raiders of Europe. A fragment from the priest-historian Manetho explains:

> …unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others.

Far from being the bearers of an exclusive religion, the Hyksos seem to have borrowed extensively from the Egyptian; even a temple from the flourishing contemporary Minoan culture has been found by excavators at the Avaris site. Yet if Hyksos administration appears to have been tolerated, it was also deeply resented by most Egyptians. As quoted by Josephus, Manetho assessed the period of Hyksos domination as a measured genocide, "who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots."



Wall relief from a Minoan Temple found at Avaris

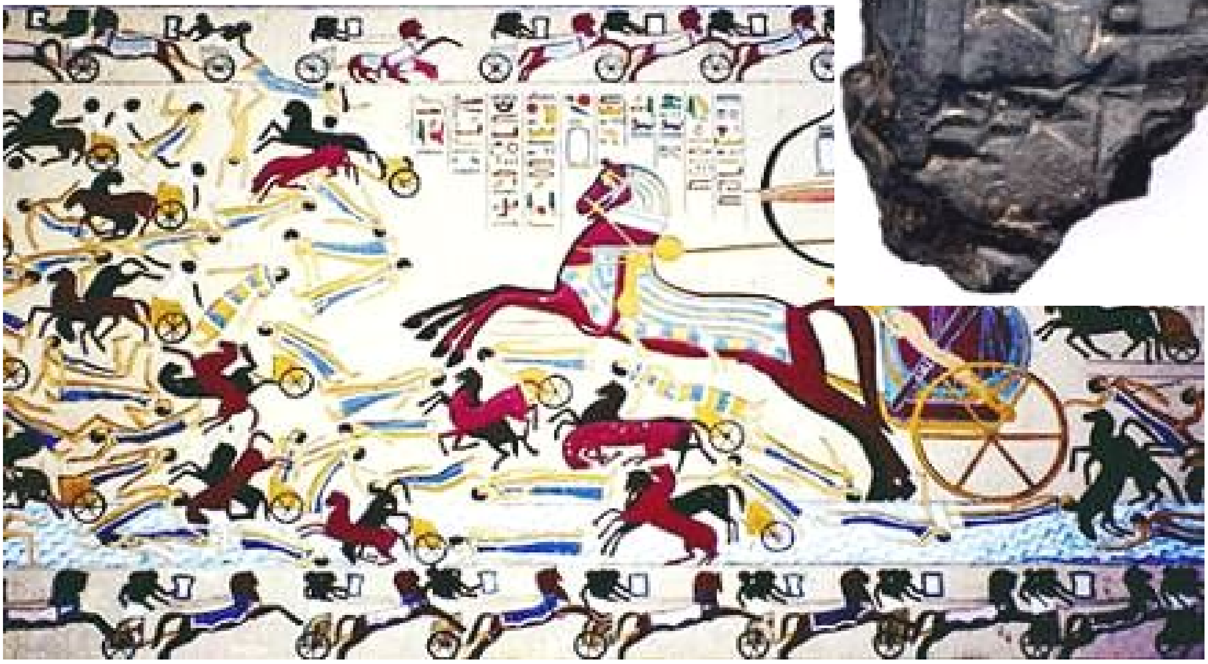
When Hyksos rule collapsed, all traces of their occupation were eradicated. Future generations would evoke memories of the dreaded Hyksos whenever a foreign threat was real or imagined. This hostility is evidenced in the Bible when Joseph advises his father and brothers to hide their true identity from the Pharaoh because "shepherds are an abomination to the Egyptians" (Gen 46:34).

Until the 2009 discovery at Avaris of a cuneiform tablet (right) with formal diplomatic language (dated 1600 BC-1550 BC) confirmed contact between the Hyksos regime and the Babylonian "shepherd" kings, Egyptologists had hitherto denied any relationship between Egypt and Babylon during the second millennium BC.

Hyksos rulers are known to have interacted with fellow Hyksos outside Egypt, but this cuneiform tablet indicates that Hyksos political diplomacy was much more organized and extensive than had been previously assumed.

Reversal of Fortune

Around 1560 BC, the Theban rulers of the south began a protracted war on the Hyksos. Eventually Pharaoh Ahmose I was successful in driving them out of Avaris in 1550 BC. Archeological evidence suggests that the city was abandoned, rather than destroyed. Ahmose chased them to Sharuhen, a Hyksos stronghold in southern Canaan, where, after a three year siege, he was again victorious.



Pharaoh Ahmose drives the Hyksos out of Egypt

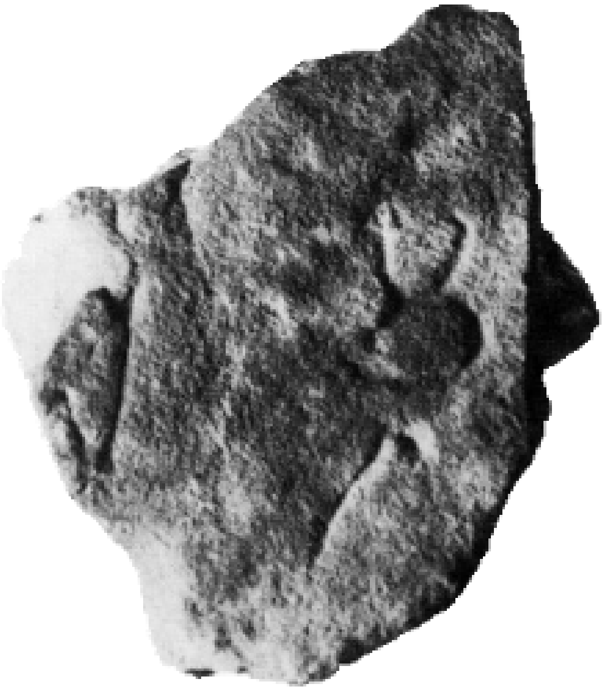
Shepherd Kings

Details of Ahmose I's military campaigns are known from an account written on the walls of a soldier's tomb. In the fighting around Avaris, Hyksos prisoners were taken and enslaved,

> Then Avaris was despoiled. Then I carried off spoil from there: one man, three women, a total of four persons. Then his majesty gave them to me to be slaves.

As Exodus 1:8 implies, Ahmose I belonged to a different ancestry; "there arose a new king over Egypt, who did not know Joseph." Payback was inevitable, and the roles were reversed. Having enslaved the Egyptians, the Hyksos were themselves enslaved, "they (the Egyptians) made the people of Israel serve with rigor, and made their lives bitter with hard service (Ex 1:13)."

Numerous alphabetic inscriptions, found in mountain caves and on pottery fragments near Serabit el-Khadim in the Sinai Peninsula, where slaves dug for turquoise, date from the period 1550-1450 BC. The script, known as Proto-Sinaitic among scholars, has proved difficult to translate, but the name *El* appears in several places ("O, El save me from these mines").



Found at Serabit el-Khadim, Sinai Peninsula, dated c 1500 BC.
The figure "8" unclosed at the top, and the diagonal line beneath

translate as "El," or "god."

In Egyptian society, few could read and write hieroglyphic symbols let alone alphabetic script. And in the absence of any other suitable candidates, knowledge of lettering would surely have belonged to literate Hyksos slaves captured during the war, and doubtless proved a useful administrative tool. Manetho, as again quoted by Josephus, records that slaves from the mines were later relocated to the Avaris site:

> Those sent to work in the quarries lived miserably for a long while, and the king was asked to set apart the city Avaris, which the shepherds had left, for their habitation and protection; and he granted them their wish.

Likewise, Exodus 1:11 states:

> The Egyptians set taskmasters over them to afflict them with heavy burdens; and they built for Pharaoh store-cities, Pithom and Rameses.

Rameses was the name given to a city built by Pharaoh Rameses II in the eastern Nile Delta in the 13th century BC. For their own reasons, biblical scribes use this name instead of the historically apt one. Today, archeologists agree that the location and original name of Rameses is Avaris.

Both sides record the same events only from diametrically opposed viewpoints. Hence compilers of the Bible associate the former Hyksos capital with Israelite slaves, and Egyptian chroniclers link the former Hyksos capital with Hyksos slaves. Heroes in the Bible are "shepherds," and in Egyptian accounts, villains are "shepherds."

For obvious reasons, students at theological seminaries are not taught the ancient Israelites were the Hyksos, and Bible commentaries do not identify Old Testament Patriarchs as Hyksos Pharaohs. For the priestly intellectual Josephus, however, Hyksos descent was nothing to conceal.

Shepherd Kings

In a bold and unequivocal affirmation, unsurprisingly missing from later rabbinic literature, which perpetuates the myth of the holy priest, Josephus writes,

> Now Manetho, in another book of his says that "this nation, thus called shepherds, were also called captives in their sacred books." And this account is the truth… these shepherds as they are here called, were none other than our forefathers, who were delivered out of Egypt.

The Exodus

Chronology is probably the greatest source of confusion and debate among Bible students. But it is generally overlooked that Israelite scribes insinuated esoteric or sectarian numerology into time periods of 'dispensational' significance. So periods of fasting, exile, prayers, flooding and so forth, are inevitably based on the number 40 or multiples thereof.

Whatever the underlying rationale, the earliest historical source for the sanctity of the number 40 derives from the cuneiform records of Sumer/Babylon, which describe 40 as the sacred number of Enki, who is characterized as one of the high ranking Annunaki. Babylonian astrologers record the Pleiadian star system's 40 day disappearance from the constellation of Taurus as a period of rains, storms, floods and other dangers. The Pleiades' return was a time of celebration, and a bundle of 40 reeds was burned to purify the 40 days of evil power. This tradition is thought to lie behind the later Roman custom of "quarantine" (from the Latin *quarantos* or 'forty').

In any event, since the entire exodus story is replete with examples of the number 40, to willfully interpret "400 years of Israelite slavery" or "40 years wandering in the desert" as literal time periods in order to calculate exact dates is futile.

Most modern scholars assume a mid-thirteenth century date for the exodus, not

because overwhelming evidence exists to support that chronology, but mostly because the traditional mid-fifteenth century date advocated by Church Fathers does not match the accepted archeological timetable for the appearance of Israelites in Canaan.

According to Manetho, the Hyksos founded Jerusalem after being chased north by Ahmose I, but it appears Jerusalem was already a Hyksos enclave. Clay figurines, listing cities along major routes of travel, have been found in Egypt dated between 1800-1630 BC, and *urushalim,* a name for Jerusalem, is named. Known as "execration texts," ancient Egyptians would inscribe these figurines with the names and locations of their enemies. After a ritual cursing, the figurines were smashed into pieces to break their enemies' power.

After their expulsion, Hyksos factions returned periodically to raid inside Egypt. Professed to have been written by the Egyptian seer *Neferti*, the *Ermitage Papyrus* describes conditions prevailing in Egypt in the months before the reign of Amenhotep I (1526-1505 BC), and justifies his rise to power and subsequent actions.

A strange bird will breed in the Delta marsh,
Having made its nest beside the people (i.e. Egyptians)
The people having let it approach by default…
The land is bowed down in distress,
Owing to those feeders,
Asiatics who roam the land.
Foes have risen in the East,
Asiatics have come down to Egypt.

Amenhotep embarks on a military campaign to unite North and South Egypt, purge foreigners and foreign influences, and protect the borders from future incursion, "Asiatics will fall to his sword…rebels to his wrath, traitors to his might, as the serpent on his brow subdues the rebels for him. One will build the Walls-of-the-Ruler, To bar Asiatics from entering Egypt."

A document at the Temple of Pharaoh Queen Hatshepsut (1479-1458 BC) at Speos Artemidos claims that the final eradication of the Hyksos menace occurred during her reign:

Shepherd Kings

> Hear ye, all people and the folk as many as they may be, I have done these things through the counsel of my heart. I have not slept forgetfully, (but) I have restored that which had been ruined. I have raised up that which had gone to pieces formerly, since the Asiatics were in the midst of Avaris of the Northland, and vagabonds were in the midst of them, overthrowing that which had been made. They ruled without Ra, and he did not act by divide command down to (the reign of) my majesty.

For the duration of Queen Hatshepsut's reign, her stepson Tuthmosis III was co-regent. Nicknamed by modern historians as the "Napoleon of ancient Egypt," Tuthmosis III was a warrior king who conducted at least seventeen military campaigns, and presided over the largest empire Egypt had ever seen. Detailed Egyptian topographical lists inscribed at the Temple of Karnak show cities named *Joseph El* and *Jacob El* in Canaan when Tuthmosis III was there about 1480BC. Facts that led prominent historian Donald Redford to theorize the Israelite departure from Egypt occurred a few generations earlier in conjunction with the Hyksos expulsion in 1550 BC.

Inscriptions at Karnak detail Tuthmosis III's campaigns in Canaan

However, the Old Testament describes the evacuation of an oppressed slave population, *not* the overthrow and exile of a tyrannical regime. Therefore, if the biblical exodus is historical, the freed slaves are not the overthrown Hyksos administration, but rather descendants of captured Hyksos enslaved by their Egyptian conquerors. And since these slaves were still inside Egypt in 1480 BC, at least two distinct mass departures of Hyksos must have occurred, which were consolidated into one by later Israelite/Hyksos scribes.

Because Tuthmosis III collected tribute from Hyksos settlements in Canaan in 1480 BC, the biblical exodus must have taken place sometime between 1480 BC and the death of Queen Hatshepsut in 1458 BC. The notoriously stubborn and bizarrely anonymous Pharaoh from the Book of Exodus, who clashed with Moses, is therefore Tuthmosis III.

Interestingly, in his *Against Apion,* Josephus quotes Manetho, "After this people or shepherds had left Egypt to go to Jerusalem, Tethmosis (Tuthmosis III), who drove them out, was king of Egypt and reigned for twenty five years and four months, and then died." Tuthmosis III died in 1450. Irrespective of Manetho's personal spin on historical events, if his chronology is correct, then the biblical exodus probably took place in 1476 BC.

Moses

Because no physical evidence for his existence has ever been found, Moses is the Old Testament's greatest mystery. Until recently, most Bible commentaries incorrectly stated the name 'Moses' is Egyptian for "saved out of water." Moses simply means "born of," and is used as a suffix in Pharaonic names, which were prefixed by a deity – Tuthmosis (born of Thoth), Rameses (born of Ra), Ahmose (born of Ah), and so on. Moses' actual name would have included the epithet appropriate to his dynasty, with the component *Moses* (*Mosis, Mose*) suffixed.

The birth legend of Moses – the Pharaoh orders all Israelite male children thrown into the Nile; his mother puts him in a reed basket daubed with pitch; he is found by Pharaoh's daughter – is almost certainly a fiction lifted from Sumerian tradition because it is identical to that of the King Sargon I, who founded the Sumero-Akkadian Dynasty about 2350 BC:

> I am Sargon, the king of Akkad…my mother bore me in secret, she put me in a little box made of reeds, sealing its lid with pitch. She put me in the river…the river carried me away and brought me to Akki the drawer of water. Akki adopted me and brought me up as his son.

Moses, we are told, is raised in the Pharaoh's palace and becomes a leading general; his true identity secret until the day he reportedly kills an Egyptian taskmaster for abusing a Hebrew slave. Forced to flee Egypt, he escapes to the wilderness of Midian, where he marries a Midianite priest's daughter and lives, predictably, as a "shepherd" before receiving his divine mission via a burning bush. As Genesis explains Midian as the fourth son of Abraham by Keturah, after the death of his wife Sarah, Midianites had Sumerian roots.

Internecine strife between competing elites, royal and priestly, is a perpetual component of Pharaonic history, so it would be naïve to imagine all Hyksos living inside Egypt were rounded up and enslaved after the expulsion of 1550 BC. Doubtless many held influential positions incognito, particularly among the priesthood, and continued to pursue covert agendas to regain power. In reflecting this reality, the Moses story conceals the potentially embarrassing information that the savior of the Israelite nation was a Hyksos prince.

Soon after Hatshepsut's death, her statues were vandalized, her images were defaced, her hieroglyphs were scratched out, and the first female Pharaoh was deleted from Egyptian history. Hatshepsut would remain lost until, almost three thousand years later, Egyptologists reconstructed her damaged inscriptions and restored her to the historical record. Queen Hatshepsut was the eldest daughter of Tuthmosis I, and did not bear a son from her marriage to her half-brother, the succeeding Pharaoh Tuthmosis II.

Did Hatshepsut adopt or otherwise bring Moses into the royal family? Until Egyptologists can explain Tuthmosis III's animosity toward Hatshepsut, the possibility that he believed Hatshepsut had brought a Hyksos cuckoo into the nest cannot be discounted.

Vandalized statue of Queen Hatshepsut

Did Moses return from exile to free the Hyksos slaves? In a seemingly weird story that most scholars consider has no single origin but rather combines numerous historical episodes, Manetho claims that a renegade Egyptian priest named Osarseph organized a rebellion of Hyksos slaves in Avaris. Combining forces with an army of "lepers," Osarseph forced the Pharaoh into exile, and instituted a thirteen year tyranny that is eventually overthrown when the unnamed Pharaoh returns. In a curious aside, usually dismissed as the anti-Jewish sentiment of an Arab editor, Manetho mentions that Osarseph later changed his name to Moses.

According to the Bible, the Pharaoh frees the Israelite slaves only after a succession of plagues convinces him that Moses, or rather a staff in Moses' possession wields extraordinary powers. Notwithstanding its heavy stylization, the biblical narrative basically describes the same events as an Egyptian papyrus from the late thirteenth century BC. Known as the *Admonitions of Ipuwer,* it is copied from an earlier original document, the date of which is unknown and remains in dispute.

The Ipuwer Payrus, National Archaeological Museum, Leiden, Netherlands

Some scholars regard the *Ipuwer Papyrus* as a poetic lamentation of Hyksos rule over Egypt and a pessimistic description of its consequences; "forsooth, the desert is throughout the land. The nomes (districts) are laid to waste. A foreign tribe from abroad has come to Egypt." Most Egyptologists prefer to interpret the *Ipuwer Papyrus* as an amalgam of literary archetypes with little, if any, historical value.

Table 1.

Ipuwer Papyrus	**Book of Exodus**
Indeed the river is blood, yet men drink of it. Men [shrink] from human beings and thirst for water.	Moses raised his staff…and all the water was changed into blood. The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.
Indeed, all animals, their hearts weep; cattle moan because of the state of the land.	All the livestock of the Egyptians died, but not one animal belonging to the Israelites died.
Indeed, gates, columns, and [walls] are burnt up… Behold, the fire has gone up on high, and its burning goes forth against the enemies of the land.	When Moses stretched out his staff toward the sky, the LORD sent thunder and hail, and lightning flashed down to the ground. So the LORD ruined hail on the land of Egypt.

Indeed, trees are felled and branches are stripped off.	Throughout Egypt hail…beat down everything growing in the fields and stripped every tree.
Neither fruit nor herbage can be found… everywhere barley has perished.	[The locusts] devoured all that was left after the hail—everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt.
[The land] is not bright because of it.	So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days.
Indeed men are few, and he who places his brother in the ground is everywhere… Indeed [hearts] are violent, pestilence is throughout the land, blood is everywhere, death is not lacking, and the mummy-cloth speaks even before one comes near it.	Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well.

Nevertheless, when read literally, the *Ipuwer Papyrus* coincides with the Book of Exodus (see Table 1.) The text ascribes social upheaval, violence, famine, and death in Egypt to a series of disasters during the rule of an unnamed king, which occurs because slaves had abandoned their servitude and escaped with their masters' treasure, "gold and jewels are fastened on the neck of female slaves." A state of affairs that accords with Exodus 12:35, "let every man demand from his neighbor, and every woman from her neighbor, articles of silver and jewels of gold."

The Promised Land

The rest of the exodus legend is almost too familiar to bear recounting: Moses leads the Israelites into the wilderness and eventually receives the Ten Commandments on stone tablets. The so-called Ark of the Covenant is built, but the Israelites' lack of faith prolongs their journey to Canaan, the Promised Land. After Moses' death, Joshua leads the Israelite army in a succession of stunning victories against the local inhabitants. With the Canaanite population subdued, the Promised Land is divided between the twelve tribes of Israel, and a priestly caste is designated to enforce the Law of Moses.

Archeological evidence neither substantiates nor invalidates an Israelite conquest of Canaan at any time. Indications of the destruction of Canaanite cities are obvious, but no consensus exists on either the dating of the destruction or the identity of the perpetrators.

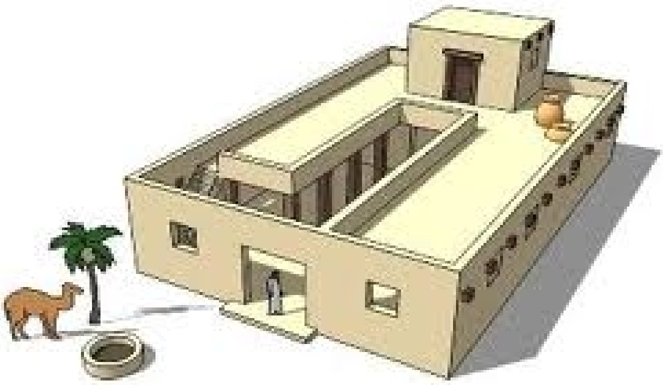
Judging from the lack of historical record it appears the Hyksos vanished into thin air after leaving Avaris. But a Hyksos presence in Jericho and other cities during the sixteenth century BC is beyond dispute. And for Hyksos living there under Egyptian domination, a returning Hyksos army would be welcomed as liberators.

The Bible relates how two Israelite spies infiltrate Jericho and meet a female sympathizer there named Rahab, who helps them escape detection. Although the divine mandate requires the Israelites slaughter every man, woman and child inside Jericho, Rahab and her relatives are spared from the ensuing bloodbath when the Israelites invade the city (Josh 6:25).

According to the legend, the Israelites advise Rahab to hang a red thread from her window so her house would be recognized. The "red thread" features in an earlier biblical story of the birth of Jacob's twin grandsons, Perez and Zerah (Gen 38:28), where it is tied on Zerah's wrist to signify him as firstborn.

The protective power of scarlet is a recurring theme in Old Testament imagery ("She is not afraid of snow for her household, for all her household are clothed in scarlet" Psalm 31:21), but in ancient Egypt, where color represented the power and essence of the gods, the color red was associated with the god *Set*, or *Seth*, known to have been venerated by the Hyksos. After their expulsion, Set was demonized, and the color red was declared a color of evil, belonging to the powers of darkness.

The assumed date for the earliest Israelite presence in Canaan is around the beginning of the Iron Age, about 1200 BC, which is when the earliest Israelite houses are usually dated. The "Israelite house," a basic home structure with pillars and a four-room floor plan, is considered unique to ancient Israel. So mainstream archeologists are at a loss to explain why numerous houses with an identical floor plan have been excavated on the site of the Hyksos settlement at Avaris since 2006.



Israelite Four-Roomed House

Four-Roomed House discovered at Avaris

Dr Neiman, one of the leaders of the Austrian archeological team excavating the ruins of Avaris, explains the Egyptian locals traditionally "know the area as *Tel Le Judia,* which means "The Jewish Ruins" for some reason." But who else are the Israelites, if not the Hyksos – and vice versa?

The Old Testament is essentially the Hyksos version of Hyksos history. So the central "God" character is, for the most part, a Hyksos conception of deity, with mitigating aspects likely drawn from elsewhere. This also raises important questions about the New Testament, but before they can be addressed we need to trace the Hyksos as far back as the historical record allows – Sumer.

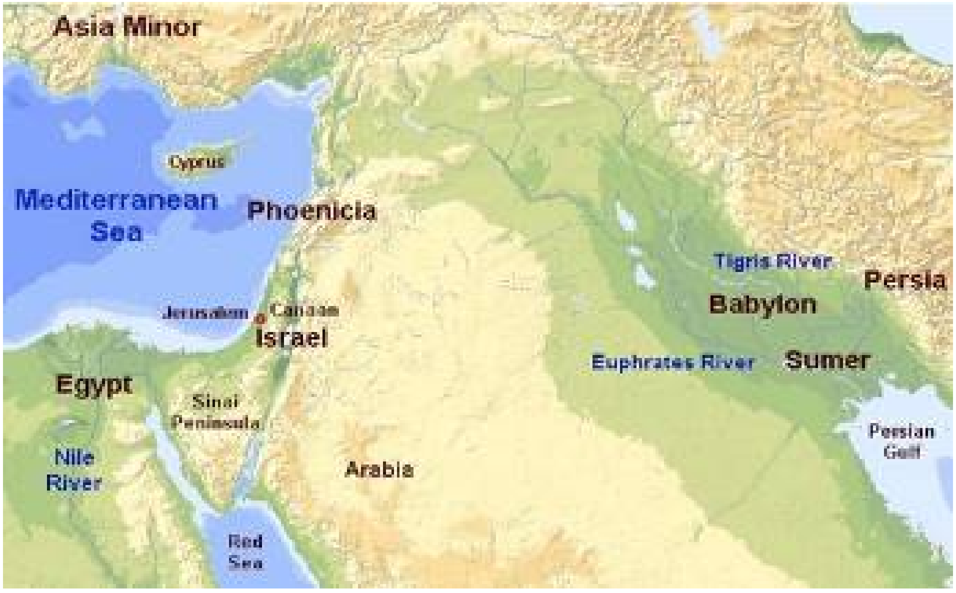
2

The Annunaki Legacy

Sumer, ancient homeland of the Shepherd kings, is also home to the ancient world's most documented and unfathomable society. Ever since nineteenth century archeologists unearthed its remains and discovered its clay cuneiform writing tablets, reputable scholars have conceded that the mid-fourth millennium BC Sumerian society is not only the template for all subsequent Mesopotamian civilizations, but is the prototype for all modern nations – cities, paved roads, monumental architecture, organized religion, schools, courts, writing, and bureaucratic institutions to control everything.

The standard text on ancient Sumer is *“History begins at Sumer: Thirty-Nine Firsts in Recorded History,”* published in 1956 by Samuel Noah Kramer, the world's most renowned Sumerologist. But although a wealth of literature now exists, so far no one has explained who the Sumerians are, let alone why the blueprint for civilization should spring wholesale from a rainless desert, where agricultural land had to be created by draining swamps and building artificial canals, and where stone, metal, and timber had to be transported from elsewhere.

No one, that is, except for the Sumerians themselves.


Asia Minor
Cyprus
Mediterranean Sea
Phoenicia
Tigris River
Persia
Babylon
Jerusalem
Canaan
Israel
Euphrates River
Sumer
Egypt
Sinai Peninsula
Persian Gulf
Nile River
Arabia
Red Sea

Located in southern Mesopotamia, ancient Sumer (c 3500 BC – 2000 BC) is modern Iraq

The Sumerian Archives

Using a small dry reed sharpened at one end, Sumerian scribes etched wedge-shaped ("cuneiform" from the Latin *cuneus* "wedge" and *forma* "shape") pictographs into tablets of wet clay, and then kiln-dried them for preservation. The language developed over the centuries, but cuneiform writing was used for at least three millennia. Figure drawings and seals were created by carving the contours on the exterior surface of a hollow stone cylinder, which produced a flat image when rolled over a sheet of wet clay.

According to best estimates, approximately two million clay writing tablets have been excavated since the mid-nineteen century, but no more than 100,000 have been published. Most gather dust in museum vaults and university storage rooms around the globe, with access to them restricted to a handful of approved scholars and government officials.

Neo-Sumerian stone cylinder seal (left), c 2100 BC

Sumerians were avid list makers and record-keepers. Many tablets report the minutiae of commercial transactions, legal contracts, administrative procedures, foreign engagements, and financial accounts; some are concerned with architecture, agriculture, cookery, music, and medicine; others consist of creation stories, and heroic poetry documenting the exploits of the gods. From these extensive sources, scholars believe they have pieced together a reasonably accurate picture of daily life in Sumer.

But the lists don't stop there. Several tablets contain what has come to be known as the "Sumerian King List," a meticulous delineation of names, places and lengths of rule. The list goes back over 430,000 years, beginning with 162,000 years of divine rule from "heaven," followed by rule from a succession of five different "cities" by 8 earthly god-kings lasting 241,200 years – an average reign of 30,150 years. The location of the five cities – Eridug, Bad-Tibira, Larag, Zimbir, Curuppag – is unknown, but each in turn "fell" from the seat of power until "the Flood swept over the land" about 30,000 years ago.

Of these 8 antediluvian kings, only one is given a title – Dumuzi, "the Shepherd," which implies not all "gods" are the same. Dumuzi was also known as husband of the celebrated fertility goddess "Inanna," or "Ishtar," who features in numerous cuneiform narratives. The "shepherd" designation suggests Dumuzi belonged to a strand of deity directly responsible for the transition of divine power through earthly agents acting on their behalf.

Dumuzi carries special significance because later kings of Sumer, Assyria, and Babylon reenacted the role of Dumuzi in *hieros gamos* sacred marriage rituals with the priestess representing the goddess of the city. After copulation, the priestess would proclaim the king's destiny to be the "shepherd" of all nations.

Loaded with sexual allusions, the Old Testament's *Song of Songs* is widely believed to be drawn from the Sumerian fertility rites of Dumuzi and Inanna, who many consider the original prototypes of the "Bridegroom and "Bride" motif used repeatedly in the New Testament.

Inanna/Ishtar, the shepherdess

After the flood subsides, "kingship descended from heaven, and the kingship was in Kish." Archeologists believe Kish was located twelve kilometers from the site of Babylon. This period would last 24,510 years, consisting of 23 kings, with an average reign of 1070 years, a noticeably shorter length of kingly rule than during "Five Cities" era.

Again, of these kings one merited the "shepherd" distinction, "Etana, the shepherd, who ascended to heaven and consolidated all the foreign countries." A poem known as the "Epic of Etana" explains that after another devastation caused by the gods it was decided to install intermediary kings on earth:

The great Annunaki who decree the fate
Sat exchanging their counsels regarding the land.
They who created the four regions,
Who set up the settlements, who oversaw the land,
Were too lofty for Mankind.

One example of the Sumerian King List, known as the Weld-Blundell prism, located in the Ashmolean cuneiform collection in Oxford, UK

After Kish, "the kingship was taken to E-ana," which scholars interpret as the city of Uruk. Twelve kings of Uruk are listed, the first five rule for a total of 2170 years, which is an average reign of 434 years. Described as a "shepherd," king Lugalbanda rules for the longest period - 1200 years. The remaining seven listed kings rule for a total of 140 years, with an average reign of 20 years each, signifying the era of contemporary lifespans. A further 101 kings are listed, which includes concurrent dynasties from neighboring kingdoms.

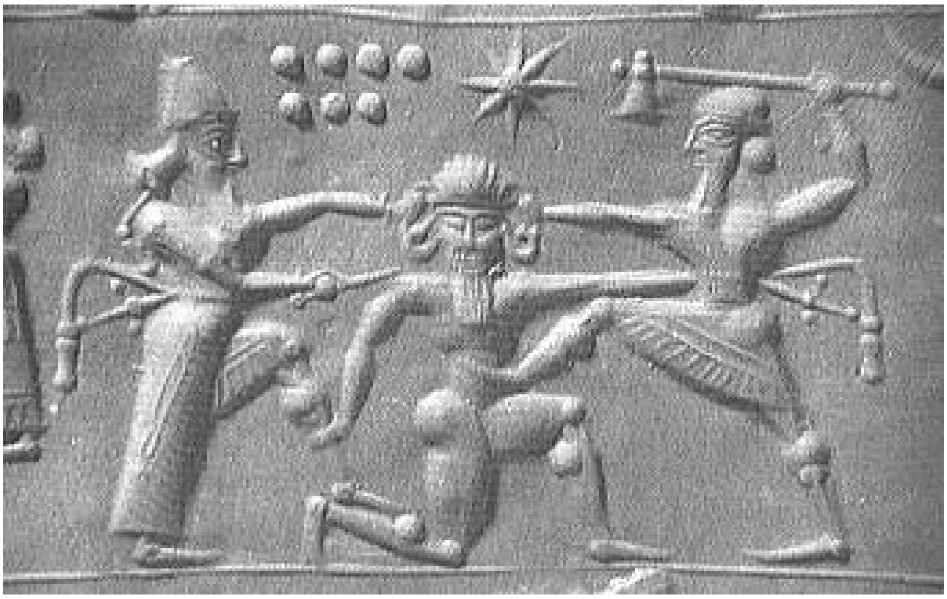
Modern text books state that current humanity, *Homo sapiens sapiens,* emerged in Africa approximately 200,000 years ago, and was preoccupied with primitive survival issues until about 6,000 years ago. So it is not surprising most scholars categorize the Sumerian timeline, along with references to gods or antediluvian societies in other ancient cultures, as fictional mythology designed to legitimize the power structure that formulated it. Nonetheless, historians and archeologists still use the painstakingly carved "fictional" chronologies of the Sumerian King List to reconstruct the fourth and third millennia BC.

Another pool of seemingly impossible data was discovered on Babylonian tablets copied from earlier Sumerian record i.e. astronomical information including lists of stars invisible to the naked eye, and distances calculated between them; timetables of planetary orbits around the sun; and charts of comets, meteors and celestial phenomena related to the position of the earth. Calendars were drawn up based on a sophisticated understanding of the passage of spherical bodies pertaining to the ecliptic (the path the sun appears to trace through the stars), the equinoxes (when the Earth's axis aligns with the center of the Sun, which is directly overhead the Equator every March and September), and the solstices (when the sun is at its greatest distance from the equator every June and December).

Sumerian star map dated approx 3000BC

Mesopotamian zodiac constellations show awareness of the phenomenon known as the "Precession of the Equinoxes," whereby the gradual shift in the axis of the Earth's orientation over a period of approximately 26,000 years, appears to change the position of the fixed stars in the visible firmament. However this sophisticated astronomical knowledge was acquired, it was not needed to determine mundane farming or business schedules.

Repeatedly throughout the texts, the Sumerians credit their existence, along with all their learning, expertise and "everything that is beautiful" to the same source – the gods. Serious research into the identity of the Annunaki is conspicuously absent from academic publications. Imaginary beings, however, make for unlikely disseminators of highly-developed celestial mechanics.



The eight-pointed star (the planet Nibiru) and the seven spheres (Pleiades) are standard icons on Mesopotamian seals and boundary stones. Only six Pleaidean stars, however, are visible to the naked eye.

The Annunaki

A comprehensive study of the word "Annunaki" is still lacking, and no consensus exists on its literal meaning. Scholars agree the name derives from "Anu," or "Annu," the primordial Mesopotamian Father "sky-god," though "Anu" is sometimes applied collectively to occupants of the highest heavens. As described in the texts, the relationship between the Anu and the Annunaki is unambiguously hierarchical.

Today, anyone familiar with ancient astronaut theories knows the term "Annunaki," but before 1976, when Zecharia Sitchin published the first book in his *Earth Chronicles* series, the Annunaki were known only to the narrow readership of a few specialized academics. Although he leant upon the work of earlier scholars, being free from peer pressure and uninhibited by institutional paymasters, Sitchin independently studied the Sumerian lexicon, translated the cuneiform texts, decoded the images, and blew away the tired "mythical sky-gods" hypothesis with an eloquence that made his books bestsellers, and turned the Annunaki into a cottage industry.

To briefly summarize Sitchin's research: an extra-terrestrial quasi-hominid race, or group of races, known as the "Annunaki," visited the earth several times in the distant past. Initially, they arrived in search of gold, travelling in space ships from the Annunaki home world of Nibiru, which is largest and outermost planet of our solar system, and which reverse orbits around the sun every 3600 years. Having a metallic-based biology, for the Annunaki to thrive on Nibiru its atmosphere requires periodic infusions of gold dust.

Production of gold on Earth ceased when the lower caste Annunaki workforce (*Igigi*) rebelled against the harsh conditions in the underground mines. Forced into a decision, the Annunaki leadership instructed its scientists to genetically engineer slaves to do the labor. After several failed attempts, modern humans were ultimately created as this new slave race by combining Annunaki DNA with samples taken from primitive "apeman," among other possible sources.

Centuries past, and the escalating human population became too difficult for the Annunaki to control, so it was decided to wipe them out by means of a flood. This plan was thwarted by the intervention of an Annunaki faction allegedly sympathetic to humanity's plight. After the flood, life expectancy on earth was drastically shortened, but the human race lived on and prospered.

In due course, human technological knowhow reached a level where it was deemed a potential threat. Resigned to the inevitably of human existence on Earth, the Annunaki chose a course of action that effectively rendered the entire population amnesiac, and unable to communicate. A program of mass 're-education' followed, exemplified by the construction of Sumerian society sometime after 3800 BC.

Human kingship and priesthood were inaugurated as institutional proxies through which the Annunaki could remotely direct earthly affairs. Physical symbols of kingship – crown, scepter, and shepherd's staff – were reportedly brought to Earth directly from Nibiru. The Annunaki departed Earth, content to be "gods" ruling from afar, but one day the Niburians will return to check the progress of their wayward children. Zecharia Sitchin died in 2010, so did not live to witness this auspicious event.

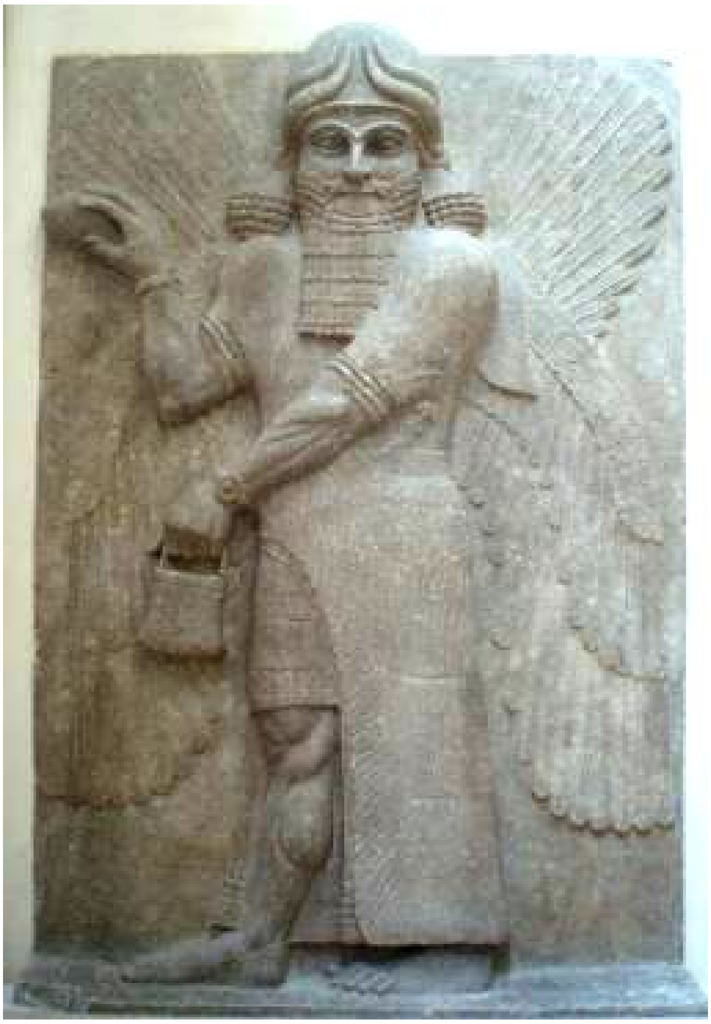
Even though many of Sitchin's arguments are well-researched and highly persuasive, a number of his conclusions appear deeply flawed.

Apart from "Anu," the king of Nibiru, the most prominent Annunaki in the Sumerian texts are his sons "Enki" and "Enlil" ("Marduk," a "son" of Enki, is the key deity in the later Babylonian pantheon). Although described as singular personae, they are sometimes combined with different gods. Moreover, their respective titles, powers, accomplishments, sexual prowess, numbers of offspring, together with an apparent transcendence, suggests "Enki," "Enlil," and "Marduk" are best understood as individualized Annunaki tribe or racial groups, whose history is glamorized and/or misrepresented through the typical personality-dramas that drive myth and legend.

The Father god, "Anu," though undoubtedly the source or founder of the Annunaki in general, is more akin to a metaphysical gestalt. Not one image of Anu has ever been found among the many thousands of depictions of the ancient gods that have been uncovered.

Certain fundamental attributes of the Annunaki deserve mention because, as it is described in the epic poetry, basic Annunaki character is sadly lacking, and Annunaki society leaves plenty to be desired. Ruthlessness, cunning, brutality, deceit, distrust, and boastfulness are highly regarded qualities in a wildly patriarchal culture where incest abounds. Bloodline and genealogy are such obsessions females are regarded as no more than gestation chambers.

Predictably, the Annunaki are riddled with internecine strife, and divided into competing factions harboring long-standing mutual resentments.



Typical representation of an Annunaki god with horned headgear,
long beard, rosette "wristband," holding a "pine cone" and a "bucket."

Decipherment of the Mesopotamian texts did not go unnoticed by late nineteen century biblical scholars researching source materials of the Old Testament, and of the Book of Genesis in particular. Today, a huge volume of published literature exists demonstrating the parallels between Bible stories and their much earlier Sumerian equivalents, though the impact of this information on the general public is negligible.

No one knows precisely when the *Torah*, or core books (Genesis, Exodus, Numbers, Deuteronomy, Leviticus) of the Old Testament were compiled, but it is generally accepted the process began during the sixth century BC when the Israelite elite was in Babylon, where they had access to the cuneiform libraries. But if priestly Jewish scribes intended to record the sacred history of

Israel, why would they need to study the archives of the Annunaki and their shepherd king representatives?

The Elohim

The answer is because the Israelites are the Hyksos, and Hyksos history *is* Sumerian history. The Hebrew text of Genesis conveys the polytheistic traditions of Sumer by attributing creation, the flood judgment, and the confusion of languages to certain *Elohim* – the plural form of *El,* which translates as "gods," not God.

Strictly speaking, since the Hebrew language uses the Canaanite word, *El,* a Father sky-god and equivalent of the Mesopotamian *Anu*, the plural *Elohim* refers to the *Anu* group or council, not to Annunaki rank and file.

By applying a type of theologically-inspired hindsight to transform *Elohim* into "God" (even when followed by a plural verb) in an era when monotheistic religion did not yet exist, translators distort its actual meaning and thus conceal the *Elohim* identity. In Genesis 20:13, for example, Abraham explains to the Philistine king Abimelech that "the gods *(Elohim*) caused me to wander…" In Genesis 35:7, Jacob returns to the place where he dreamed of angels ascending and descending a ladder to heaven,

> And there he built an altar and called the place El-bethel, because the gods *(Elohim)* had revealed themselves to him…

In another example, the King James Bible translates Genesis 48:15:

> And he blessed Joseph, and said, God, before whom my fathers' Abraham and Isaac did walk, the God which fed me all my life long unto this day…

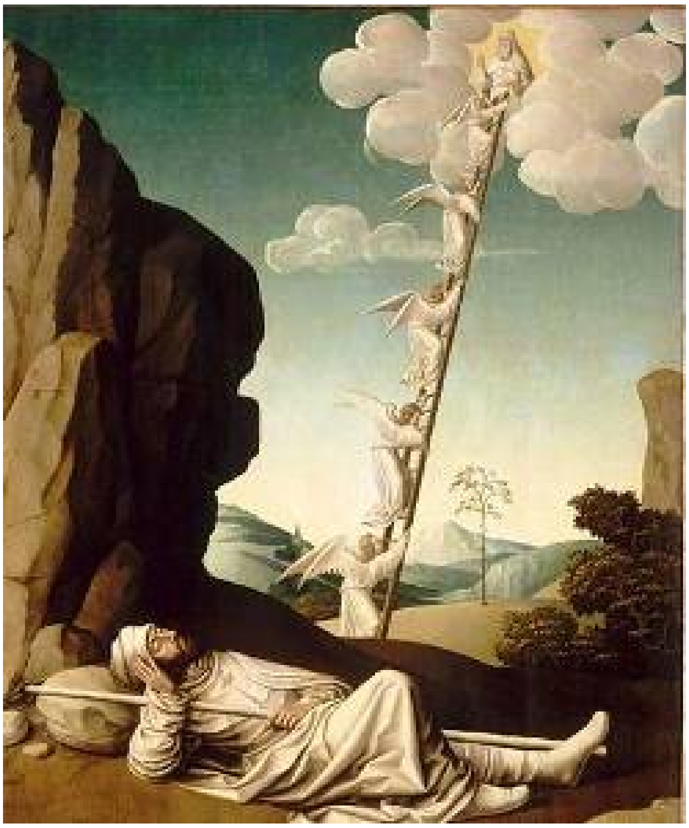
But the literal translation of Genesis 48:15 is:

> And he blessed Joseph, and said, "The gods (*Elohim)* before whom my fathers' Abraham and Isaac walked, the

> gods (*Elohim*) who have been my **shepherds** all my life to this day...

Referring to the Elohim as "shepherds" in the original transcript links them with the Annunaki "shepherd" traditions with which the Hyksos were associated. In the Sumero-Babylonian creation epic, *Enuma Elish,* the Annunaki home planet, Nibiru, is defined as a celestial manager and "shepherd" of the Annunaki:

> The stars of heaven, let Nibiru set their course; let him shepherd all the gods like sheep.



Jacob dreams of a ladder to heaven, Nicolas Dipre, 1525
Do winged "angels" represent the Annunaki?

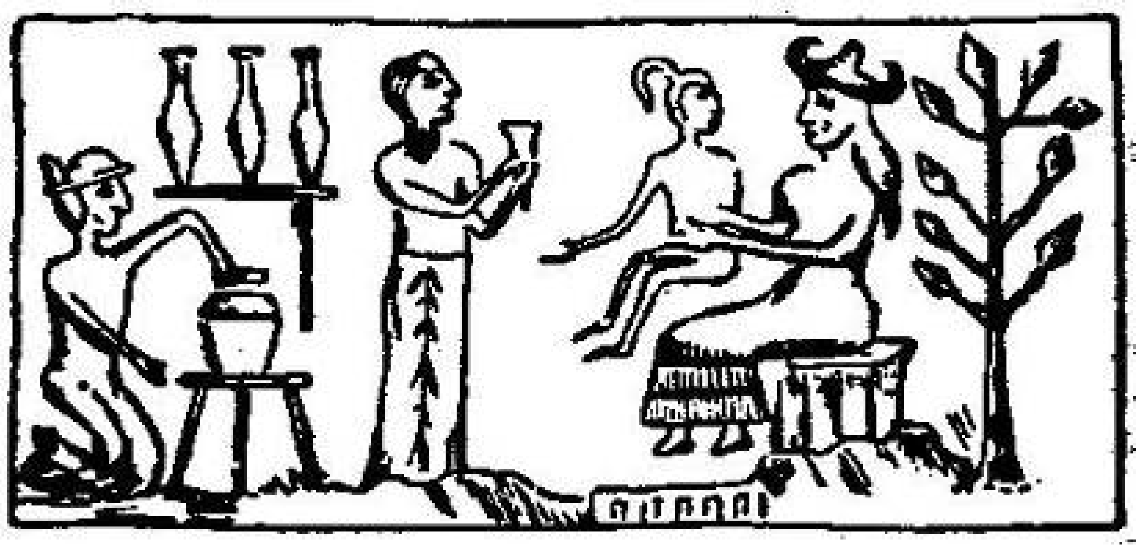
The impression that humans were created by the Annunaki, or by the Anu-Elohim, is created only by naïve or misleading translations of the Sumerian creation accounts and the biblical text. Conveying human origins is not their purpose. For the Bible, along with other derivatives of Sumerian lore, is Annunaki history.

"Lulu" and Adam

Pointing to obvious similarities between the Genesis story of Adam's creation and the creation of the *Lulu* (translated as "man") mentioned in Mesopotamian epics, skeptics dismiss both accounts as typical mythology – imaginary gods did it. The level of detail in the Sumerian texts, however, seems not so much to describe unreal "gods," but real extraterrestrial visitors with advanced genetic engineering technologies.

A Sumero-Akkadian text called *Atra Hasis* describes a mutiny of Annunaki gold miners in vivid detail, and explains how the Annunaki leadership reached its decision to create an intelligent being capable of handling the backbreaking workload. Enki, the chief scientist, working together with *Ninmah,* the Chief Medical Officer, was instructed:

> Create Mankind (*Lulu*)! Create a Mixed One that he may bear the yoke, let him bear the yoke assigned by Enlil, let the Primitive Worker (*amelu*) toil for the gods!"



The "Lulu" is presented to Ninmah

In the sixth tablet of the Babylonian *Enuma Elish*, Marduk addresses the assembled Annunaki:

> I will bring together blood to form bone, I will bring into being a Lulu, whose name shall be "man". I will

> create a Lulu on whom the toil of the gods will be laid that they may rest.

Evidently, Enki (*Ea* in Babylon) and Ninmah (*Nudimmud*) successfully accomplished the mission:

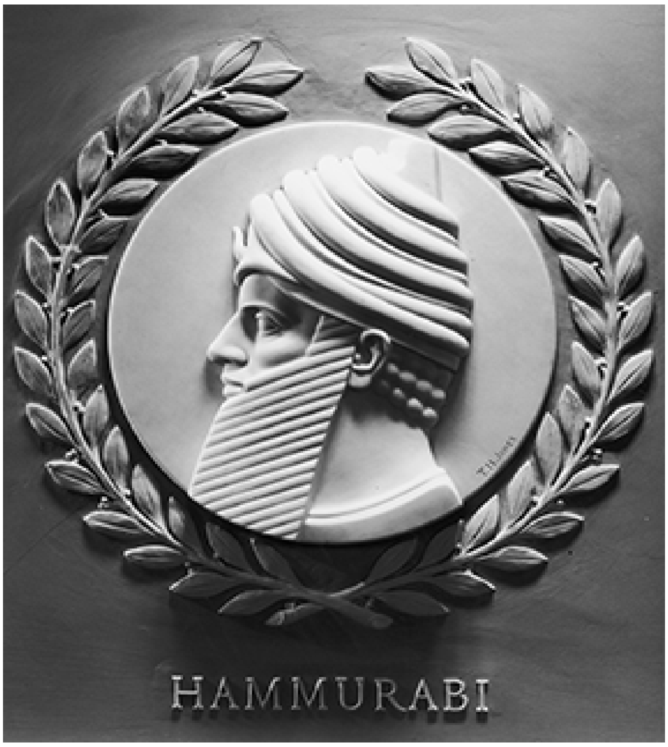
> From his blood he (Ea) created the Lulu, on whom he imposed the service of the gods, and set the gods free. After the wise Ea had created the Lulu and had imposed the service of the gods upon them — That task is beyond comprehension. For Nudimmud performed the creation with the skill of Marduk.

Use of the word *amelu* in the pre-Babylonian version is significant. Usually translated as "slave" or "worker," in Babylonian society an *amelu* was a member of the hereditary ruling class, whose birth, death, and marriage was registered. According to the Code of Hammurabi, kings, priests, ministers, generals, and the high professions all came from the *amelu* caste. So if all humans were supposedly "amelu," why was the separate ruling caste in Babylon named "amelu?"

For some reason, the Lulu workforce came to be known as "the black-headed ones." In one Sumerian psalm Enlil is referred to as "Father Enlil, Shepherd of the Black-Headed Ones." Later in the *Enuma Elish,* an accolade paid to Marduk emphasizes his same role with the "black-heads:"

> Let him shepherd the black-heads, his creatures, Let them tell of his character to future days without forgetting.

Most people are unaware that Genesis includes two separate accounts of Adam's creation. The first version states "The Elohim said, "Let us make man (Adam) in our image, after our likeness" (Gen 1:26). In the second version (Gen 2:5), "the Adam" is prefixed with the definite article, and a specific reason is given for his creation, "there was no Adam to till the ground." Presumably, the first "Adam" did not practice agriculture. Was the second creation intended to mix Adam into contemporary civilization?

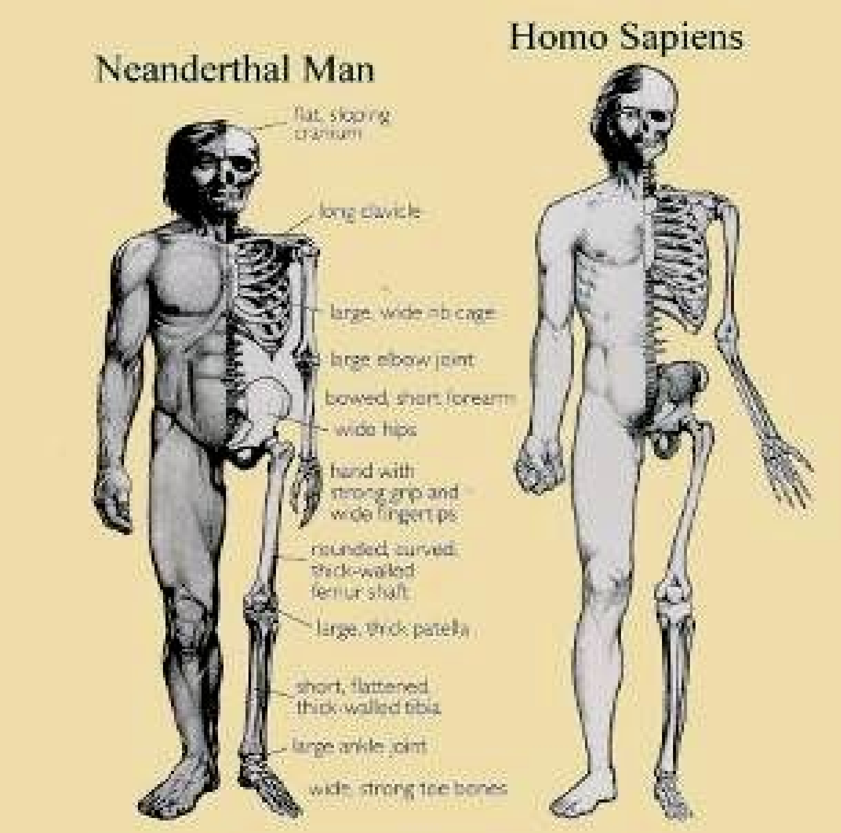


In acknowledgment of his famous Code, this marble relief of Hammurabi, wearing the horned headdress of the Annunaki, is displayed in the Capitol building, Washington DC

By way of explaining duplicate creation accounts, an ancient tradition in mainstream Judaism distinguishes between the ideal of "Adam Kadmon," who was "made in the image of God," and "the Adam" who "the Lord God formed from the dust of the ground (Gen 2:7).

The Sumerian word *Lu* means "man," but it also means "sheep." Characteristic of Sumerian wordplay, *Lulu* implies a "man-sheep" that is essentially a type of domesticated hominid-animal, which explains the need for "shepherds." The Annunaki required an extremely compliant being to follow instructions without too much thinking and without complaint. This being needed to be durable enough to withstand physical hardship, but above all, the "Lulu" slave miner needed a strong musculature and robust frame. In other words, the Annunaki needed a Neanderthal, not a human.

We know Neanderthals were much stronger than modern humans, comparable in height, with longer collar bones, wider shoulders, and a barrel-shaped rib cage. Neanderthals also had a longer torso, shorter stockier legs, and larger kneecaps than humans, giving them a much lower center of gravity. Added to that, Neanderthals had larger rounder finger tips than humans, which were far better suited for heavy manual tasks.


Neanderthal Man
Homo Sapiens
flat, sloping cranium
long clavicle
large, wide rib cage
large elbow joint
bowed, short forearm
wide hips
hand with strong grip and wide fingertips
rounded, curved, thick-walled femur shaft
large, thick patella
short, flattened thick-walled tibia
large ankle joint
wide, strong toe bones

Unlocking the sophisticated Sumerian dating system, Sitchin calculates that the Annunaki created the “Lulu” approximately 300,000 BC – the period when most anthropologists accept Neanderthals first appeared. The earliest Neanderthal tools site is dated at 300,000 years old.

The sudden and unexplained Neanderthal extinction is estimated to have occurred around 30,000 years ago. Humans and Neanderthals undoubtedly co-existed, but biologists have found no evidence that humans and Neanderthals interbred. While modern humans (*Homo sapiens sapiens*) share some nuclear DNA with Neanderthals, the two species do not share any mitochondrial DNA which in primates is always maternally transmitted.

Nothing in Genesis discounts the existence of indigenous forms of intelligent life – humans –before the creation of Adam. The word *Adam* predates its use in Hebrew. The earliest known use is *Adamu*, a name recorded in cuneiform tablets listing Assyrian kings. Its root meaning is “red,” “fair,” or “handsome,” generally thought to be related to the words *adom*, (red), and *dam* (blood).

Genesis also contains two separate creations of Eve. In the first account, man and woman are made synchronously, “male and female He created them.” In the second account, Adam is created first, and Eve is created later from the material of Adam’s body because “it is not good that the Adam should be alone.” This apparent inconsistency lies at the root of the rabbinic *Lilith* legends, in which the “woman” in Genesis Chapter One (Lilith) is a separate individual from the “Eve” in Chapter Two.

Textual critics have long argued that the first two chapters of Genesis were written by different writers at different times, drawing from a combination of different sources. Even so, Genesis explains creation purely from the ancient Israelite perspective, and thus its purpose is to trace Hyksos descent to the Anu-Elohim.

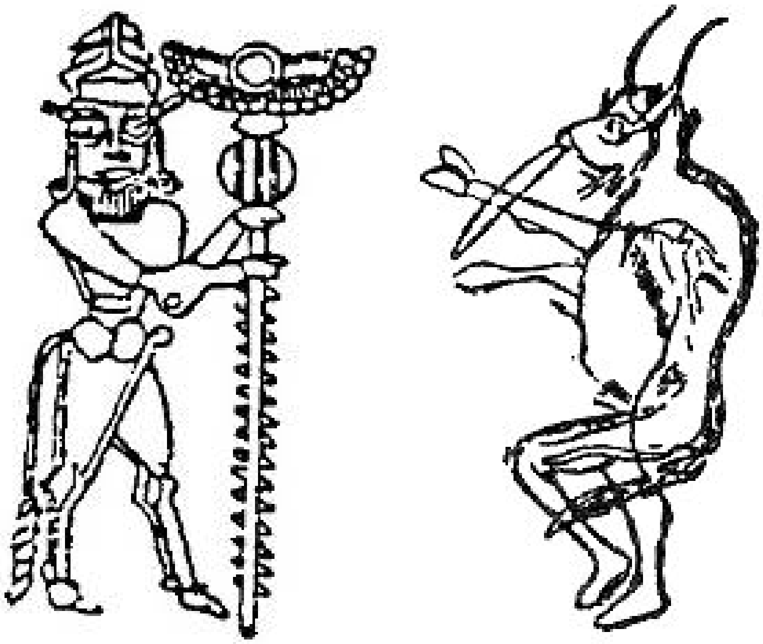
The Cro-Magnons

Assuming the Annunaki managed to successfully create a Lulu, or a Neanderthal slave race, by mixing diverse genetic materials, why would they have stopped there? The strong likelihood is that creation stories of the Lulu and the Adam are archetypal, and genetic engineering was an ongoing process.

Because evolution is understood as a subtle progression, evolutionary biologists are stumped by the precipitous arrival of Cro-Magnon man in the fossil record. The earliest date for the existence of Cro-Magnon man is approximately 43,000 BC. Cro-Magnons seem to have disappeared around 10,000 BC. But although Cro-Magnons were contemporaneous with Neanderthals for over 10,000 years, the nature of their relationship remains a mystery.

One scientific theory postulates that the Cro-Magnons methodically ‘ethnically cleansed’ the Neanderthals out of existence. Was Cro-Magnon man simply a genetically-engineered upgrade of the Neanderthal model?

Cro-Magnons were more similar to modern humans than to Neanderthals, with a larger cranium and greater musculature than humans; longer limbs and greater dexterity than Neanderthals. The Cro-Magnons did not farm. They were nomadic hunter-gatherers, responsible for the prehistoric cave paintings, but they did not "till the ground." Unlike Neanderthals, Cro-Magnon man did not suddenly become extinct. Genetic studies confirm that Cro-Magnons somehow evolved to the stage where they could interbreed with pre-existing humans (or *archaic* humans as anthropologists refer to them). And once that point had been reached, it appears there was no stopping them.



Sumerian Annunaki "god" dressed as a bull, and (right) cave drawing of a shaman dressed as a bull, c 13,000 BC, France

Over time, the Cro-Magnon race progressively assimilated itself into the human population, and disappeared. Paleontologists classify Cro-Magnons as *Homo sapiens*, and Modern humans are classified as a sub-species, *Homo sapiens sapiens*. No physical evidence that Cro-Magnons and humans co-habited exists. So how did this "assimilation" occur?

The sixth chapter of Genesis proves informative:

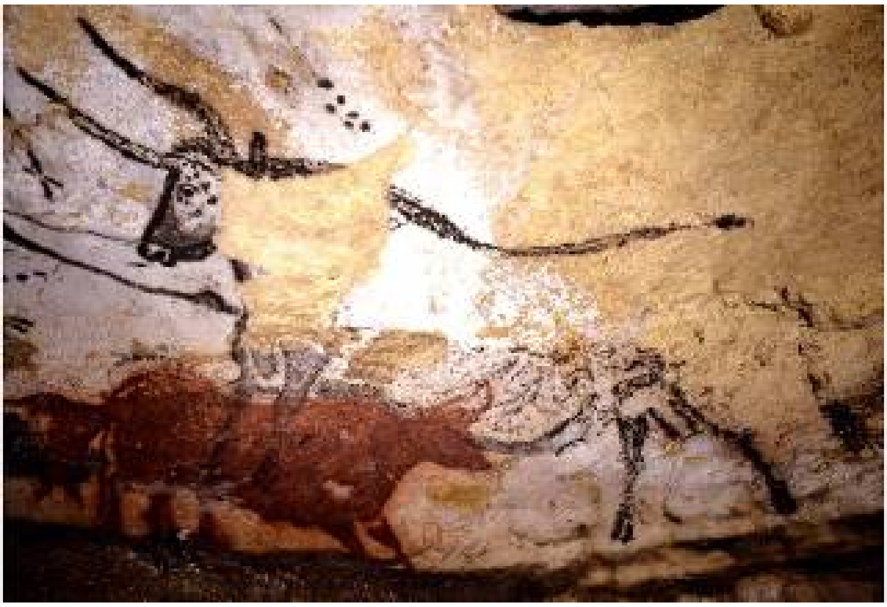
> The sons of the Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.

To explain it away, this verse has spawned a library of convoluted liberal and conservative theological constructs, none of which are worth repeating. Ancient alien advocates highlight it as evidence of direct miscegenation between humans and extraterrestrials, a not uncommon idea in ancient myth. But the "sons" of the Elohim are an Adamic race. Moreover, the innocent-sounding phrase "took them wives of all which they chose" reads as a not-so-subtle euphemism for mass rape.

In plain language, the same Bible verse might read:

> Cro-Magnon men systematically targeted and raped human females in order to impregnate them

In this way, the Cro-Magnon race facilitated its own demise, and accomplished a forced merger with humanity. Not only is the scenario of organized hunting, raping, and impregnating of human women utterly horrific, it infers a profoundly unpalatable root cause of misogynist violence and postnatal depression.



Many scholars consider the most developed Cro-Magnon cave paintings to be astromical maps. The Pleiades is depicted by 6 dots above the bull.

Eventually, Cro-Magnons and humans became physically indistinguishable one from the other. Without overt bodily differences, everyone appeared more or less the same, and distinctions were no longer made. But while evolutionary biologists prefer the term "Early Modern human" to "Cro-

Magnon," a consensus exists that while all Cro-Magnons are Modern humans, not all Modern humans are Cro-Magnon.

Seth

In Genesis, Adam and Eve have three sons – Cain, Abel, and Seth. Cain kills Abel and is cursed. The martyred Abel is identified as a "shepherd" (Gen 4:2). Cain re-appears briefly only to permanently disappear from the plot. Born after Abel's death, Seth is described by Eve as Abel's replacement (Gen 4:25). Consequently, Seth becomes the ancestor of the Hyksos, the biblical Israelites.

The Hebrew name "Seth" is philologically identical to the name of the Egyptian god "Set," principal deity of the Hyksos in Egypt. In post-Hyksos Egypt, Set was no longer categorized as an Egyptian god, but rather as a Lord of foreign lands. *Baal* of the Canaanites, and *Teshub* of the Hittites, were both considered forms of Set. As reflected in their respective iconography, Canaanite and Hittite deities are widely accepted as complements of the Sumerian Annunaki.

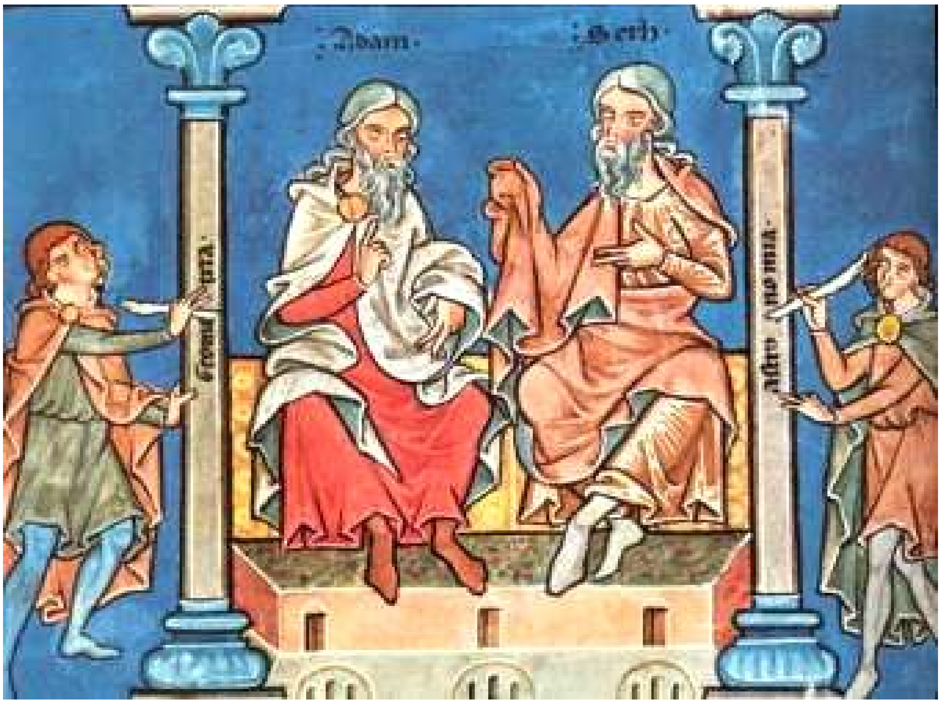
Teshub (left) and Baal (right) in the horned headgear of the Annunaki

One extremely well known Egyptian creation myth demonizes Set. *Geb*, representing the earth, and *Nut*, representing the heavens, have three sons – Osiris, Horus and Set. Set, as with the biblical Seth, is the third son. Set kills his brother Osiris, the first born, and becomes the villain of the piece. This contrasts with Genesis, in which the evil brother is the first born Cain. Seth, the third son, who replaces the innocent Abel, emerges as the savior.

Seth's origins are oddly related in the fifth chapter of Genesis:

> This is the written account of Adam's family line. When the Elohim created mankind, he made them in the likeness of the Elohim. He created them male and female…When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.

As the same "image" and "likeness" terminology is used in the creation of Adam, is an identical process of creation implied? Did Seth represent a new and improved model? If so, then what lies behind this seemingly arbitrary template of three "brothers?" Does it signify three related Annunaki factions?



Adam and Seth, Royal Chronicles of Cologne, 1238

"God-lists," which are akin to family trees for Annunaki deities, are included within various Mesopotamian texts to prove the king's ancestral credentials and legitimize his rule. In the earliest third millennium BC Sumerian lists, Enki is usually listed as the first born son of Anu. During the later Neo-Sumerian Akkadian period, Enlil is generally the first born son, indicating a power shift among the Annunaki had taken place. In the final Babylonian era, all the god-lists began with Marduk, from whom all Babylonian kings claimed descent. When Marduk became chief god in the region, history and epic poetry were re-written. Heroic acts of the distant past were attributed to Marduk.

The Israelites first compiled Genesis while in exile. According to biblical legend, the Jews were captured en masse by the army of Nebuchadnezzar II and forcibly taken to Babylon. Although archeological evidence proves that some Israelites were in Babylon during the sixth century BC, nothing shows they were prisoners there. When supposedly given freedom to return to Jerusalem by the Persian king Cyrus in 539 BCE, many Israelites preferred to stay put. No doubt for some, Babylon was always the homeland. Did the Babylonian priests of Marduk influence the composition of Book of Genesis?

Nebuchadnezzar II

Most Old Testament critics consider the Cain Abel conflict to be inspired by Enki-Enlil legends of Sumerian lore. Because Enki and Enlil were supposedly half-brothers competing for world domination, the connection is vaguely plausible. But when Seth is factored into the equation the fraternal dynamic begins to make sense.

In their efforts to connect names in Genesis' antediluvian genealogies to the Babylonian pantheon, nineteenth century scholars identified Seth with *Shitti*, which is an epithet for Marduk. Seth, it seems, is none other than Marduk, the third great Annunaki god, who inherited, or usurped, the former possessions of Enki and Enlil, and consolidated power in Babylon. The Annunaki triumvirate of Enki-Enlil-Marduk is mirrored by Cain-Abel-Seth.

If the Lulu/Adam was the product of co-operation by Enki and Enlil Annunaki factions represented in Genesis by Cain and Abel, then the surviving Sethian lineage was claimed by the Marduk Annunaki, and documented accordingly by Hyksos scribes in Babylon.

Wrap-up

In the modern world, everyone is “human.” Certain ancients, however, knew this was not so, and had the records to prove it. Considering themselves a genealogically superior race directly descended from “gods,” they presumed a license to dominate and abuse inferior humans – the “Divine Right of Kings” – and to exploit the Earth. Genesis translates this philosophy as “be fruitful, multiply, and have dominion.”

Authors of Sumerian and Biblical epics were unconcerned with human origins, and cared even less about human history. They record only the roots of a genetically engineered hybrid ‘master’ race, and its subsequent infighting, as though humans never existed.

As is it taught in schools, history is *not* study of the past, but of records of the past, which is not the same thing. Text books catalog wars of kings, queens, emperors, generals, prime ministers, presidents, popes, and religious leaders. Historians review, evaluate, and deliberate on these wars. But whose history is it?

Due to a chronic lack of archives, alternative interpretations of the past are difficult to justify. Ice ages and floods periodically wiped the slate clean, so to speak, and during the last few thousand years the destruction of cultural records has been routinely practiced by religious authorities, totalitarian regimes, and invading armies across all continents. Whatever has survived, so the cliché goes, “is written by the winners.”

From the standpoint of comprehending the Annunaki agenda, the development and absorption of Cro-Magnons into the human population raises an obvious question. If complete control of the Earth and its resources was the target, why did the technologically superior Niburians not just kill all the humans?

3

Gene Raiders of the Lost Ark

Ever since the first cuneiform tablets were translated, folklorists and researchers have identified fingerprints of Sumerian deities in the myths and traditions of numerous ancient civilizations. This book focuses on Mesopotamia, though not exclusively, because the three global religions of Judaism, Christianity, and Islam trace to Abraham, who was a Sumerian. And for anyone wishing to make sense of the Annunaki agenda, it is logical to look for patterns in the recorded activities of their proxies.

Two important and persistent themes in ancient Mesopotamian literature are genealogical "purity" and "all-powerful" artifacts. To prove bloodline credentials of the main protagonists, authors of Sumerian poems and the books of the Old Testament were obliged to create elaborate lists of ancestors. And to wield the extraordinary powers they grant to the holders, epic heroes slaughter mercilessly to possess the "Tablets of Destiny" or the "Ark of the Covenant."

It appears the one fixation – DNA – relates directly to, and cannot be divorced from, the other – total control.

All in the Family

For kings and patricians throughout the ancient Near East and Mediterranean, the issue of succession was relatively straightforward. The dynastic line passed through the oldest male child. There was however, a strangely incestuous twist. Kings tended to marry and produce heirs with their half-sisters. No matter how many previous sons the king may have had from his other wives or concubines, priority was always given to the son by his half-sister.

This practice was enshrined in law. Early second millennium cuneiform law codes, discovered in Mari (modern Syria) and in Nuzi (modern Iraq), explicitly state that a man could marry his half-sister, with one stipulation. The half-sister must be born from the same father, *not* mother.

Abraham subscribed to this same custom. When questioned by the Pharaoh why he had presented his wife Sarah as his sister, Abraham replied,

> Indeed she is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife." (Gen 20:12)

If the intent was to keep the bloodline as pure as possible, why was marriage with a full sister forbidden? Did the ancients know the risks involved in mixing replicas of recessive genes carried in mutations of the Mitochondrial DNA and inherited only through the mother?

Whatever the case, the chief priority in this type of selective breeding is to contrive a genetic imprint in the fetus that is agreeable to a specific type of consciousness. Sitchin was first to notice this tradition of incest had initiated with the Annunaki, and is described in the tales of Enki's repeated efforts to create an heir with his half-sister *Ninhursag*. Though Enki failed in the end, his brother Enlil managed to reproduce a successor, *Ninurta*, with Ninhursag.

Generation of specific DNA blueprints lies behind many biblical legends. None more blatant than the story of Tamar, subject of Genesis Chapter 38. Despite being married in succession to all three sons of Judah (from whom "Judaism" takes its name), Tamar is childless. But because Judah's lineage is "sacred," Tamar disguises herself as a Temple prostitute to seduce her father-in-law.

New Testament genealogies of Jesus, which are based on the Old Testament bloodline of Judah, demonstrate how the appropriate genetic conditions were created to allow for a "messianic" consciousness to birth.

If Cro-Magnons were introduced specifically to interbreed with humans, then ultimately they were a surrogate race for non-human consciousness. Simply put, Annunaki entities birthed into Cro-Magnon bodies, and then later into hybridized bodies that held a certain percentage of Annunaki DNA. Complications arose over succession because several non-human categories exist. Strict guidelines were followed to ensure only the right type entered the fold. This explains why the preferred mothers were half-sisters from the same father.

According to legend, the conflict between Enki and Enlil stems from Enki's refusal to recognize Enlil as Anu's first born son. From Enki's supposed autobiography:

My Father, king of the Universe,
Brought me forth in the Universe…
I am the fecund seed,
I am he who has been born
As the first son of the divine Anu!

No further details are given. This same rival sibling dynamic permeates the lineage of Old Testament Patriarchs, manifest in the stories of Cain/Abel, Ishmael/Isaac, Esau/Jacob, Ephraim/Manasseh, and Zerah/Perez. In every case, the second born son is favored.

But the Annunaki, it seems, were not the only game in town. Blending the Cro-Magnon genotype with the human had opened the door to other races of non-human consciousness. And at least one was determined to co-opt the Annunaki agenda.

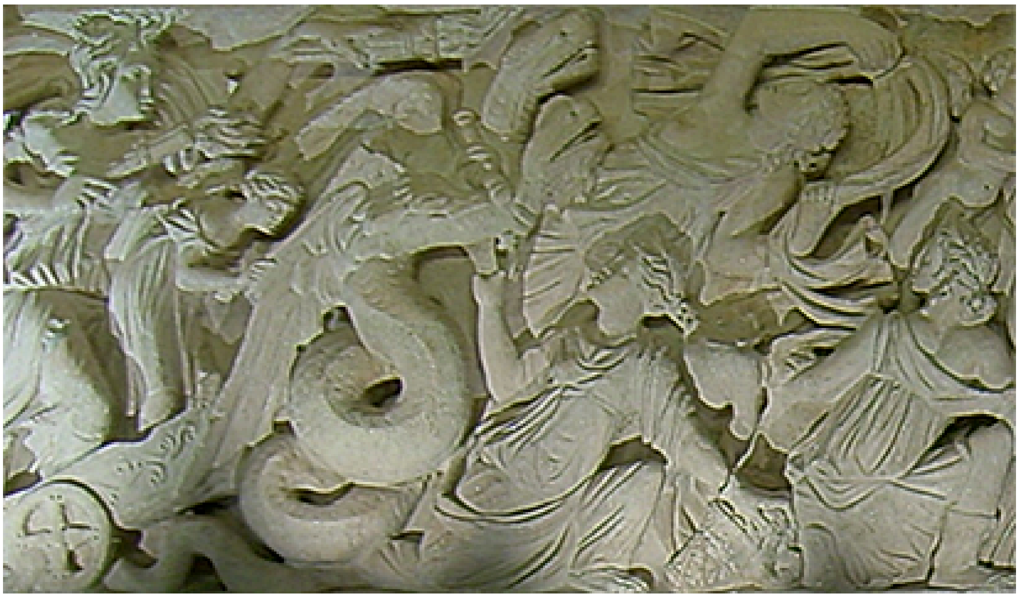
Enter the Dragons

Among the thirty-nine recorded "firsts" attributed to the Sumerians by Sumerologist Samuel Kramer is "Chapter 22: *Slaying of the Dragon: The First Saint George*. In his analysis, Kramer acknowledges legends of dragon slayers are found almost everywhere, and that "there was hardly a Greek hero who did not slay his dragon." He concludes that the prototypical dragon, or serpent, originated in Sumer, because at least three dragon-slaying myths are found in third millennium BC cuneiforms.

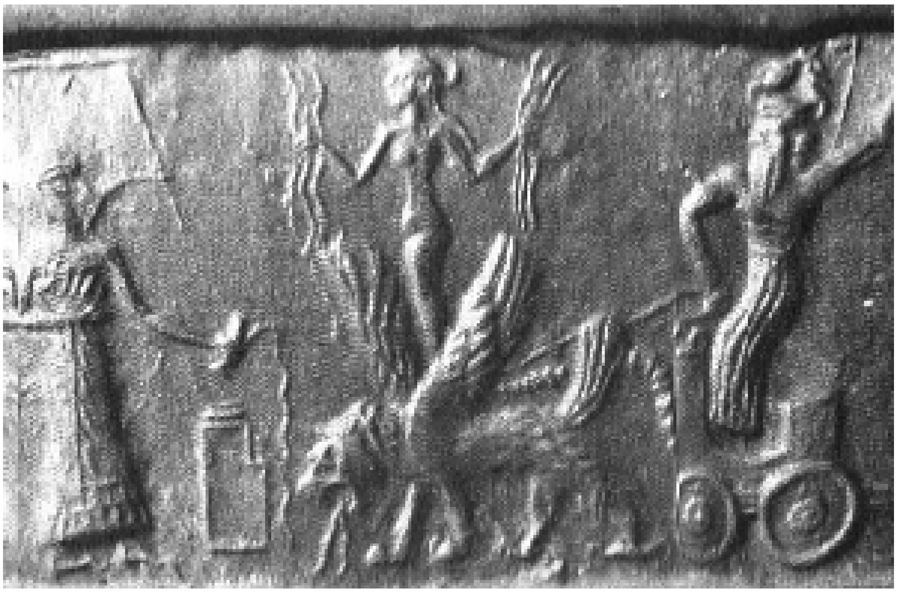
Annunaki gods battle with a dragon/serpent

In the earliest of the three tales, *Kur*, a serpent-dragon, abducts the goddess *Ereshkigal*. Enki then tracks down the dragon, is victorious in battle, and rescues Ereshkigal. Kramer connects this story to the Greek tale of the "abduction of Persephone," the fertility goddess. Abduction of fertility goddesses is a regular theme in pre-Greek myth, and may have influenced the Genesis story of Eve and the Serpent, which conveys the same unmistakable sexual subtext. The Book of Revelation (12:9) refers to the Serpent in the Garden of Eden as "the ancient dragon," and "deceiver of the world world."

The dragon and maiden paradigm is epitomized in the story of Saint George and the Dragon. The numerous variants of this legend can be crystallized in one sentence. George slays the dragon to save the maiden from being consumed. Righteous enough to make for a children's fairy tale perhaps. Except that it isn't.

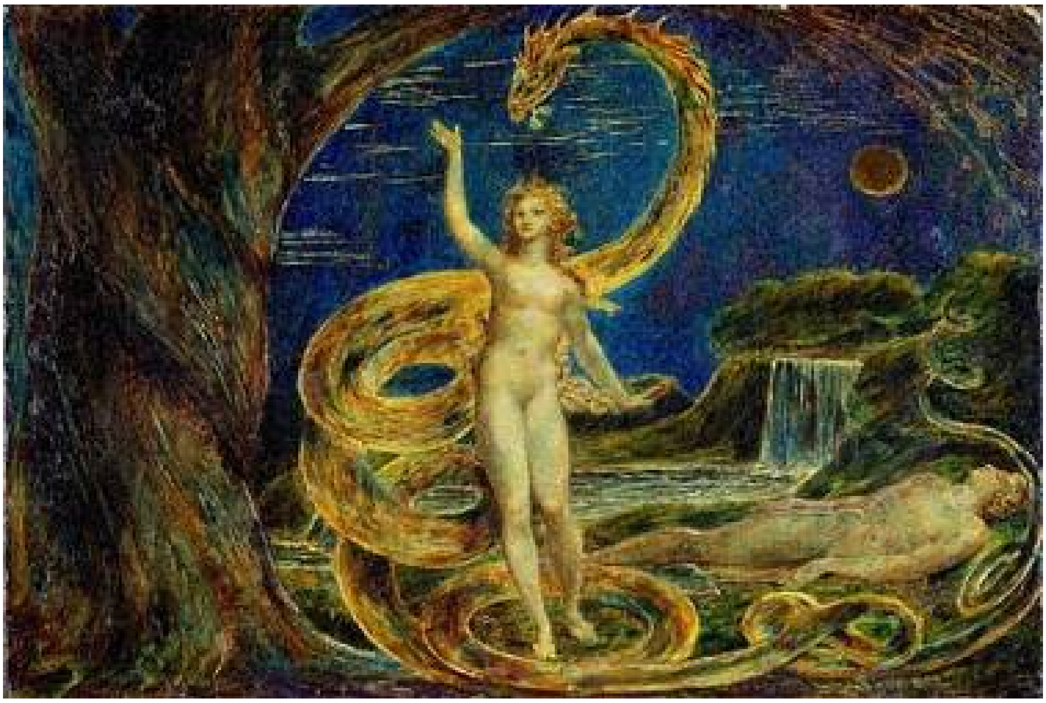


Rape of Persephone, marble relief, Antiquities Museum of Toulouse



This design shows a fire-spitting winged dragon drawing the chariot of the Annunaki who had most probably subjugated it in battle. A nude female stands between the dragon's wings.

Females in serpent-dragon slaying myths are invariably virgins of child-bearing age. We are told this is because morality tales are meant to encourage chivalry and chastity. But their real message is about who gets the girl. Pragmatically speaking, the hero only kills the dragon so he can impregnate the maiden instead. At stake in this life or death struggle is neither "honor" nor "virtue" but access to the human gene pool that the virgin female represents.

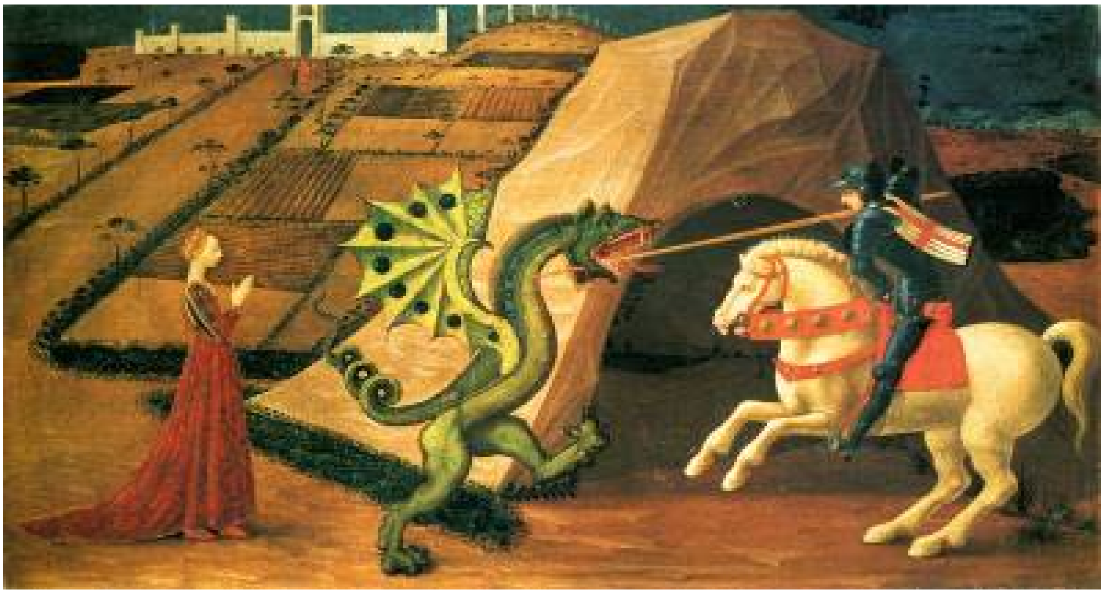

Temptation of Eve, Willam Blake, 1866

In Genesis, the Elohim curse the serpent:

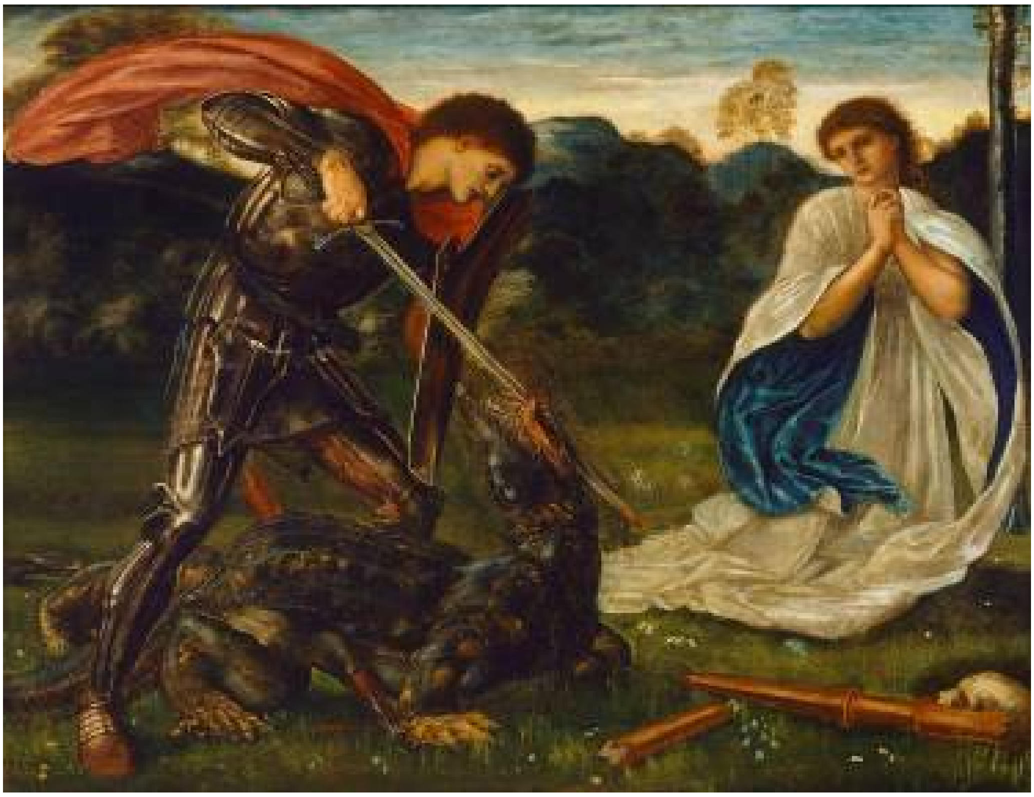
> And I will put enmity between you and the woman,
> and between your seed and her seed. (Gen 3:15)

How does a "serpent" have children (seed) with a woman? Clearly, mythological "serpents" are not literal snakes, but rather a type of consciousness, or being. The "seed" of the serpent, then, can be called a Draconian-human hybrid, in contrast to the "seed" of Adam and Eve, which indicates Annunaki-human hybrids. Apparently, both forms of non-human consciousness can birth into bodies with the necessary ratio of Cro-Magnon – human DNA. And as the dragon slayer model plainly illustrates, the two non-human hybrid lineages are mutually inimical.

In most dragon folklore, dragons are primordial celestial creatures that predate humankind, existing even before the earth. Where dragons come from, and whether a dragon is good or evil, depends largely on who tells the story. In the ancient Near East, primeval dragons were enemies of the gods, but it appears the opportunity afforded non-humans to inhabit hybrid-human bodies brought their age-old conflict to earth. And humans were stuck in the middle.

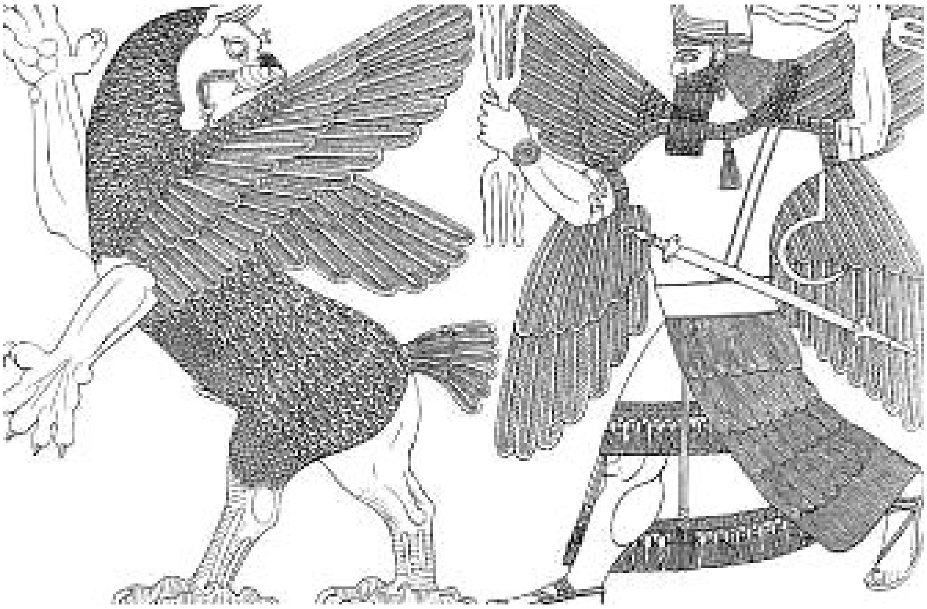


Saint George and the Dragon, Paulo Uccello, c 1450



The Legend of Saint George and the Dragon, Edward Burne-Jones, 1866

Courtesy of the Old Testament, something of the intensely visceral nature of this cosmic war, and how it effected human populations, can be gleaned from ancient Israelite battle strategies.



The Annunaki god *Ninurta*, a son of Enlil, defeats the dragon *Kur*

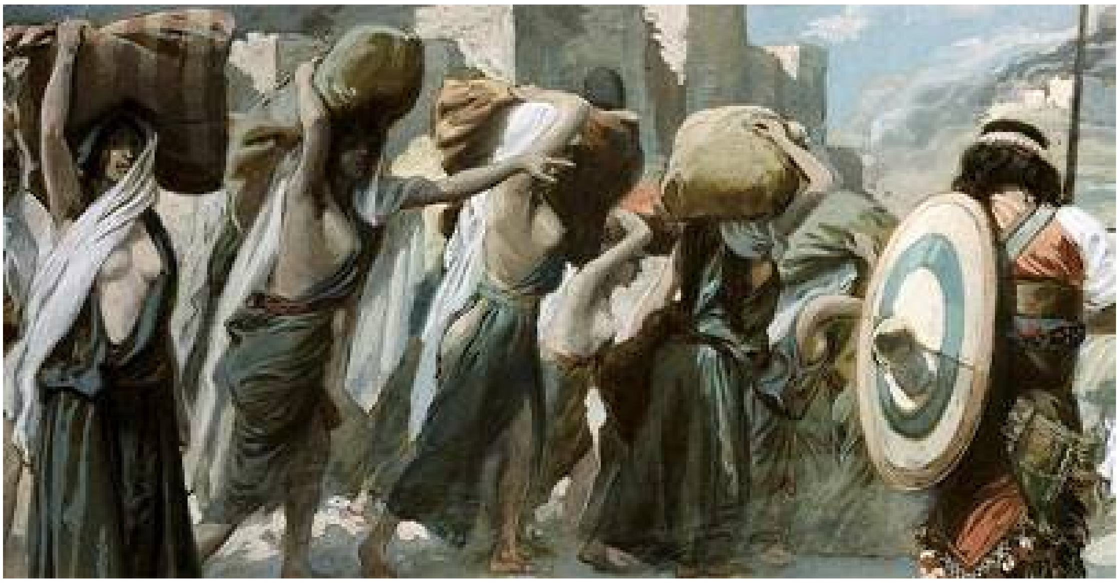
Gene Raiders

They attacked Midian just as the Lord had commanded Moses, and they killed all the men....Then the Israelite army captured the Midianite women and children......But Moses was furious with all the military commanders who had returned from the battle. "Why have you let all the women live?" he demanded…"Now kill all the boys and all the women who have slept with a man. Only the young girls who are virgins may live; you may keep them for yourselves. (Numbers 31:7-18)

So they sent twelve thousand warriors to Jabesh-gilead with orders to kill everyone there, including women and children. "This is what you are to do," they said. "Completely destroy all the males and every woman who is not a virgin." Among the residents of Jabesh-gilead they found four hundred young virgins who had never slept with a man, and brought them to the camp at Shiloh in the land of Canaan. (Judges 21:10-12)

Symptomatic of a recurrent Old Testament pattern, i.e. the wholesale slaughter of non-Israelite males together with the seizure of non-Israelite females, these passages resonate with Manetho's description of the Hyksos:

> After they had subdued our rulers, they burnt down our cities, and destroyed the temples of the gods, and treated the inhabitants most cruelly; killing some and enslaving their wives and their children.....They all along waged war against the Egyptians, and wanted to destroy them to the very roots.



Midianite virgins are led away by the Israelites

In attempting to justify this practice, most Judeo-Christian apologists insist it was divinely-ordained policy necessary to preserve the purity of the "chosen people" in an extremely hostile environment. Ironically, socio-biologists claim such biblical episodes exemplify the primitive tribal survival instinct, a consequence of the male impulse to spread genes and remove competition for resources, which basically amounts to the same thing.

Theologians and evolutionists have yet to offer a convincing explanation as to why Israelites were required to kill only non-virgin women and only rape virgins. This behavior, according to the experts, reflects a cultural preference in the ancient world, and cannot be judged by modern standards. Virgins, in other words, made better sex slaves.

Bearing in mind Moses' commandments not to kill or commit adultery, the esoteric school of Judaism, as expressed in *The Letter on Holiness* by Nahmanides (1194 - 1270), a Kabbalistic philosopher, emphasizes the "holiness" of a child depends on the intention and motivation behind conception, and not from technicalities of the Torah. "When the sexual relationship points to the Name, there is nothing more righteous and more holy than it." When this is understood, one "will then grasp a great secret regarding the God of Abraham and Isaac and Jacob."

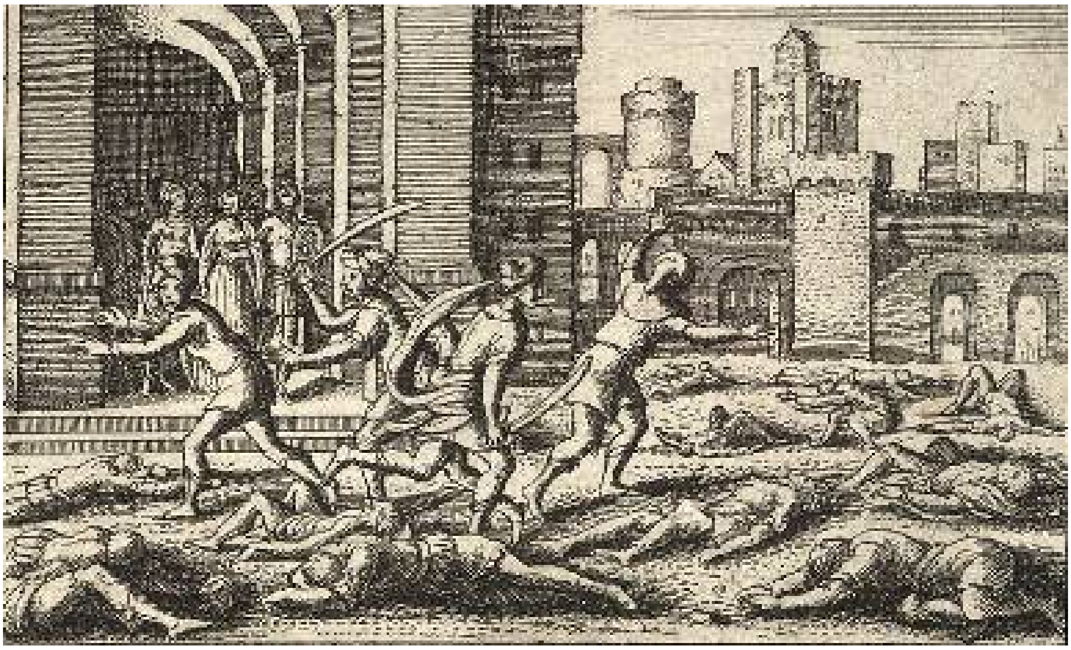
The "great secret" is now out of the bag. The Israelites were "gene raiders" for the Elohim. Here's how it worked:

- A specific ethnic group is deemed superfluous. At the same time, its unique genetic material (DNA code sequences) is coveted.
- All males in this ethnic group, regardless of their age, are killed.
- All non-virgin females in this community are killed.
- As they carry no potential traces (fertilized eggs) of non-Israelite males, virgin females are kept alive.
- The virgins are repeatedly raped by Israelite (Hyksos) males until made pregnant.

Offspring from these unions would carry existing Israelite (Hyksos) gene codes plus coding from the targeted ethnicity. And wherever "prized" genes are located, the same formula is repeated. As this was obviously a long term strategy, it must have started long before the advent of biblical Israelites. Egyptians knew the Hyksos as a mixed race of unfathomable genealogy.

To prevent outsiders stealing their accumulated genetic "treasure," the Law of Moses strictly prohibited sexual relations between Israelite females and non-Israelite males. Genesis Chapter 34 demonstrates this rule was in effect during earlier times.

After having had sexual relations with Dinah, who was Jacob's daughter, Shechem, a "prince" in Canaan, expresses his desire to marry her. Following negotiations between Jacob and Shechem's father, a marriage is agreed pending mass circumcision of the male population in Shechem's city, which is duly carried out. While the men of Shechem are still recuperating, Dinah's brothers enter the city, remove Dinah, and "slaughter all the males," including Shechem.



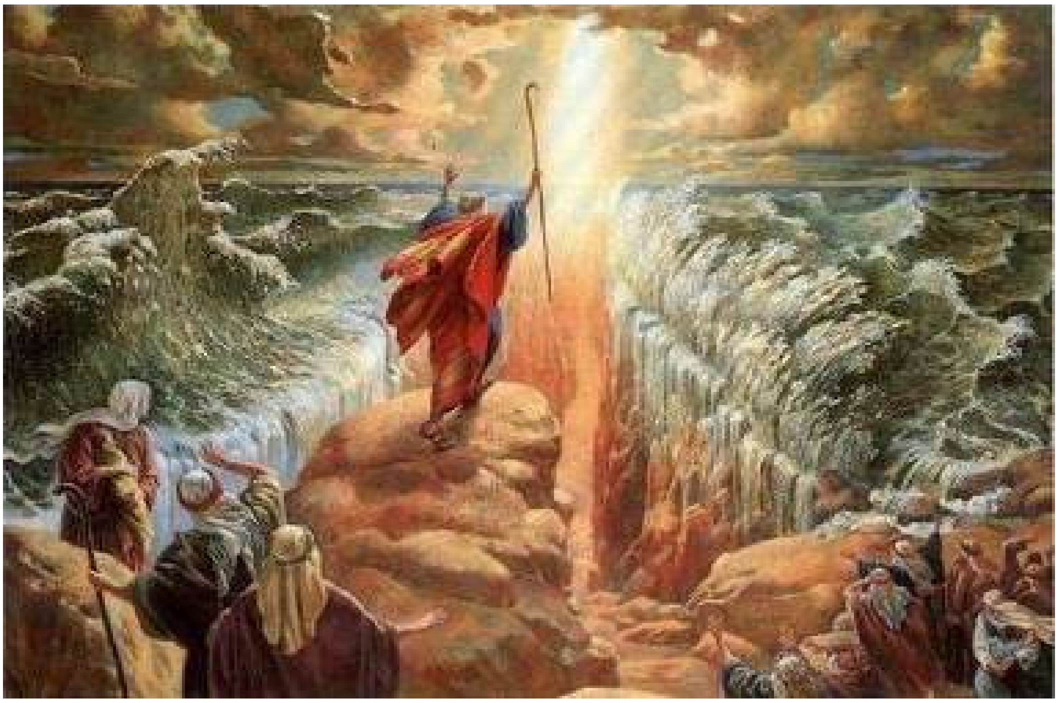
Jacob's sons slaying the Shechemites, Wencelaus Hollar, c 1650

Needless to say, the Bible mentions numerous instances of sexual relations between Israelite men and non-Israelite women, even intercourse with temple prostitutes is condoned. But this activity did not threaten the integrity of the Israelite, or Hyksos, genome, passed on by Israelite females. As keepers of the genetic "bounty," sanctions on sexual behavior were enforced only on Israelite women.

Rod and Staff

What gave the Hyksos Israelite gene raiders the confidence and to succeed with their program? Technologically-superior weaponry, by all accounts. During the protracted departure from Egypt and desert sojourn, to the conquest of the Promised Land and the establishment of kingship in Jerusalem, the Israelites supposedly possessed the "rod" of Aaron, the "staff" of Moses, and the "Ark of the Covenant" gold box.

According to the Bible, the rod and staff sparked a succession of disasters that convinced the Pharaoh to free the slaves. Among other capabilities, the rod and staff could influence weather conditions and cause plagues. Moses even uses the staff to part the Red Sea, and he strikes a rock with the rod to create a spring for the Israelites to drink from. The staff is also used to gain victory in battle against the Amalekites.



Moses raises his "staff" and parts the Red Sea

No explanation is given in the Bible for the source of Aaron's rod, but Moses reportedly receives the staff when God speaks to him from the burning bush.

> "And thou shalt take this staff in thy hand, wherewith thou shalt do signs." And Moses went and returned to Jethro his father in law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive." And the LORD said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life." And Moses took his wife and his sons, and set them

> upon an ass, and he returned to the land of Egypt: and Moses took the staff of God in his hand. (Exodus 4:2-3)

Once the Israelites enter Canaan, the rod and staff are not directly used again, though they are frequently mentioned in the Bible, most famously in the "Lord is my Shepherd" Psalm 23, traditionally attributed to king David:

> Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy **rod** and thy **staff**, they comfort me.

Romanticising the terms "shepherd," "rod," and "staff," as in the customary interpretation, clouds the real meaning of this Psalm. Like every military commander with more advanced weaponry at his disposal, David was confident of victory.

As described in the Bible, the Ark of the Covenant is basically a gold-plated wood storage box (approximately 131 x 79 x 79 cm or 52 x 31 x 31 inches), built about one year after the exodus. Yet the Ark of the Covenant is unquestionably the main source of ancient Israel's power. On several occasions, the Israelites used the Ark to defeat their enemies, before it is eventually captured by the Philistines.

The Philistines return the Ark to the Israelites, because outbreaks of "hemorrhoids," "tumors," and "deathly panic" afflict their people wherever it was taken. As these epidemics are similar to plagues previously inflicted on the Egyptians, it is reasonable to assume the Ark of the Covenant box contained Aaron's rod and Moses' staff. The New Testament confirms a tradition that Aaron's rod was kept inside the Ark. (Hebrews 9:4)

On a few occasions, people reportedly dropped dead after touching the Ark or looking inside. Commensurate with the type of energy that caused these effects, the heavily guarded Ark box seems to have been purpose built to protect its contents. Actual power resided with the rod and staff, not the Ark. So the search for the lost Ark, which has always been a subject of historical intrigue, controversy, and conspiracy, is really the quest to recapture the missing rod and staff.

Ark of the Covenant, Ralph McQuarrie

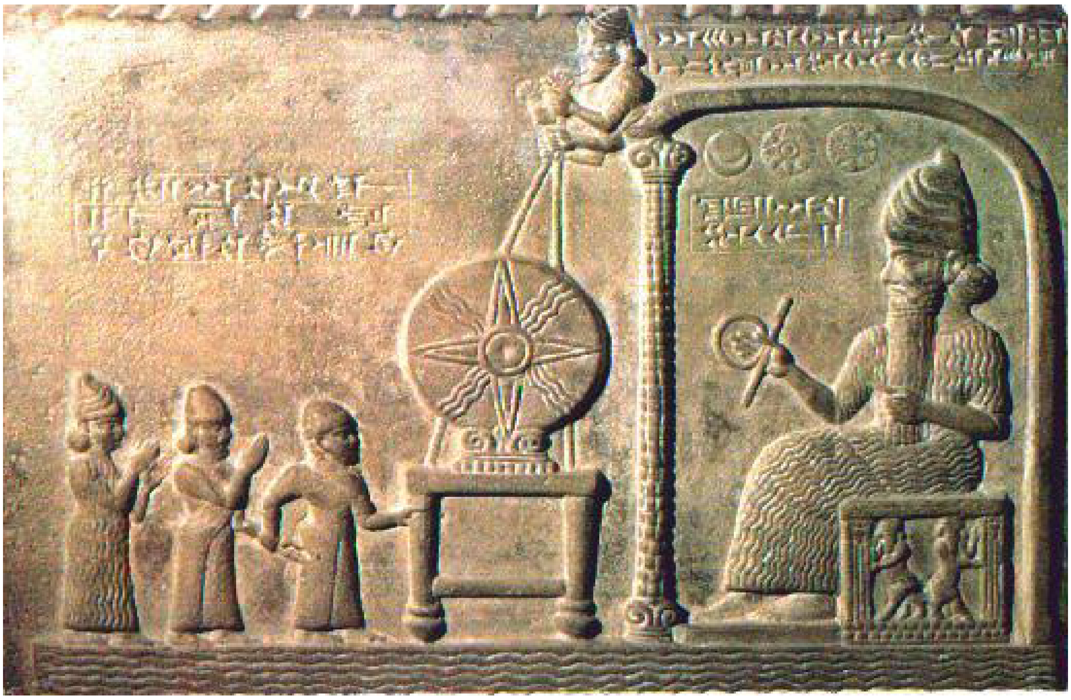
Ring and Scepter

Even in the original Hebrew, "rod" and "staff" have similar meanings. From limited descriptions in the Old Testament, we can surmise that both items were hand held. To fit inside the Ark neither object can be very long, but to differentiate between them one must be longer, or have obvious differences in thickness or weight. Since a staff is usually held for walking it must have a certain length, so the rod was likely shorter. The rod may also have been broader, cylindrical, or perhaps not solid. Considering the power the "rod" and "staff" reputedly transmitted, they must have been made of crystal and/or precious metals, but definitely not wood.

Because it is closely associated with "shepherd," "staff" is a loaded word. For Shepherd Kings, the staff is the symbol of authority, the royal scepter. In Sumerian tradition, the ruler was granted kingship by the gods, and presented with a "scepter" and "ring," which were originally understood as the actual power behind the throne, and *not* as symbols. So the "ring" was not a finger ring as such, and is only so-called because it is hollow. Beyond vague notions that they might be "measuring items," scholars are unable to clearly identify these artfacts.

In Tablet IV of the Enuma Elish, reference is made to this staff and ring as unbeatable weaponry:

They rejoiced, and they did homage unto him,
saying, "Marduk is King!
They bestowed upon him the scepter, and the throne,
and the ring.
They gave him an invincible weaponry which
overwhelmeth the foe.



The Annunaki god (right) with scepter and ring.

In the Sumerian myth of the goddess Inanna's descent to the "nether world," she is described as "holding the lapis-lazuli staff and ring in her hand." In the ancient world, lapis lazuli, a deep blue crystal, was customarily linked with royalty. Among the many legends surrounding King Solomon, who built the Jerusalem Temple to house the Ark of the Covenant, God gave him a lapis lazuli ring with which to command "demons."

The Koran and the Book of Revelation both feature a "Beast" that appears at the Last Judgment. According to the "Hadith," which are a collection of reported sayings of the Prophet Mohammed, the "*Daabba*, (Beast) will emerge, and will have with it the Staff of Moses and the ring of Solomon," and will "destroy the noses of the unbelievers."

Babylonian king Hammurabi is presented with the scepter and ring

It seems “ring,” is a synonym for the “rod.” In Egypt, the divine *Shen ring* was often associated with a staff, and carried by the god *Horus* or the goddess *Nekhbet*. Represented in hieroglyphs as a circle with a tangential line, the shen ring is thought to symbolize eternal protection.

As a symbol of authority, the *Sekhem* scepter is an indispensable component of Pharaonic iconography. The word “sekhem” means “power” in Egyptian. From the earliest dynasties, *sekhem* appears in the royal names of the pharaohs, and later in the titles of queens and princesses. In depictions, the king usually holds a sekhem scepter in his right hand. The origin of the sekhem scepter is unknown.

“Staffs” of enormously destructive power surface in a variety of legends across the world. In Chinese mythology, the *Riyu Bang* is the ultimate weapon given to the immortal Monkey King, *Sun Wokong*, by the Dragon Queen of the East Sea. In Norse mythology, a giant gives Thor a weaponized staff, *Grioarvoir,* which is instrumental in saving Thor’s life in his dueld with Loki. In

India, the *Kaladanda*, known as the staff of Death, is believed to be the supreme lethal weapon used by *Yama*, god of the underworld.

The vulture goddess, Nekhbet, carries the "shen ring" in her claws

By the same token, "measuring rods" were standard accessories for ancient divinities. The Greco-Egyptian God *Serapi*s and the Greek goddess *Nemesis* were depicted with rods. In the Book of Revelation, the angel has a "rod" with which to measure the temple of God (Rev 11.1). The Rig Veda describes Vishnu as "rod and Lord." Until recently, the word for "rod" was used as a unit of length measurement throughout continental Europe.

Although they now appear lost to our collective memory, it seems two objects of enormous potency were tremendously important in the ancient world. Named for convenience sake as "rod" or "ring," and "staff" or "scepter," their origin is unknown.

Rabbbinic legend claims that the "rod" and "staff" were fashioned in heaven before the world began. And since these artifacts are unique, and cannot be reproduced, they were not manufactured by the Annunaki. Nonetheless, when possessed by them, the "rod" or "staff" were passed on to their hybrid representatives, such as Moses, when it was opportune to do so. In theory, both items changed hands many times.

From the Babel incident to the destruction of Sodom and Gomarrah, the "rod" and the "staff" were tentatively responsible for a number of events ascribed in the Bible to the wrath of God.

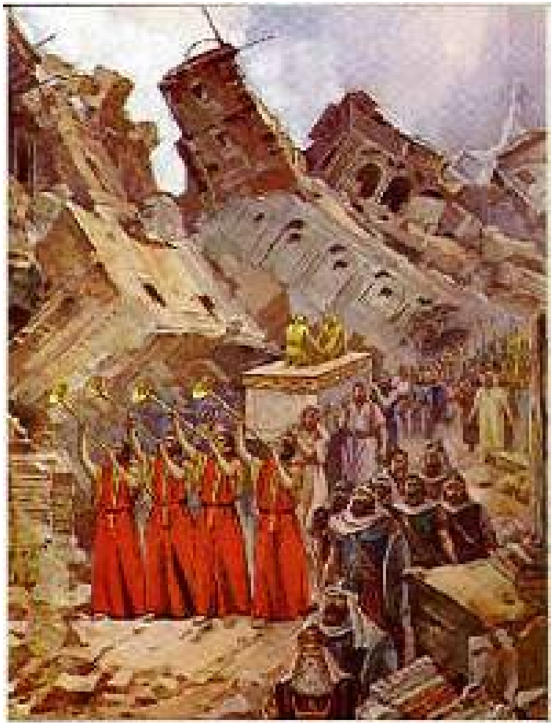
Successive empires in the Near and Middle East may have risen and fallen depending on who possessed the "rod" and "staff." Did Sumer, Assyria, Babylon, Egypt, and the Hyksos kingdom of Israel under David and Solomon, take turns in holding the region hostage?

Life without the Ark

Suddenly, these weapons of mass destruction disappear, never to resurface, at least not in the public domain – "The glory has departed Israel" (I Sam 4:22). The Catholic Church, Knights Templar, and the Nazis are just some of the groups linked at various times to the legendary quest to find the "Lost Ark," which acts as a smokescreen to cloak what is truly coveted – the "rod" and "staff."

The totem of the ancient Israelites, the Ark of the Covenant was carried in front on the journey to Canaan, and during battles with the Canaanites, and was instrumental in bringing down the city walls at the siege at Jericho. Yet once Canaan was occupied, the Ark was allegedly put in cold storage for 350 years, abruptly reappearing during war with the Philistines, before returning to storage for another 20 years.

The Ark resurfaces when the divided Israelites are united under a monarchy. Kept by the army, King Saul did not use it. After David succeeds Saul, he brings the Ark to Jerusalem and celebrates by dancing wildly in public, events related in the First Book of Samuel, in which the Ark is repeatedly referred to as "The Ark of the Elohim." David's son Solomon builds a Temple to house it, and that is the last time we hear of the Ark.



The conquest of Jericho

According to the annals of his military victories transcribed on the walls at Karnak, Tuthmosis III campaigned throughout Canaan during and after 1457 BC, and it seems he was invincible. If the biblical exodus took place in or about 1476 BC, then the biblical claim that the Israelites warehoused the Ark of the Covenant somewhere in Canaan is likely a ruse, and the "rod" and "staff" were captured by the Egyptians.

Among modern historians, Tuthmosis III is widely considered a military genius. Recognized as Egypt's greatest general, he transformed Egypt into *the* international superpower. During his reign, he is reportedly captured an astonishing 350 cities in seventeen known military campaigns. How did he accomplish all of this?

Military analysts attribute Tuthmosis III's great success to having learned how to use the advanced weaponry and fighting techniques of the Hyksos. Yet his tactics were identical to those of the biblical Israelites. Tuthmosis approached his enemies city by city. He then put them under siege to weaken them until they finally capitulated. He would start with the smaller cities and gradually work upwards to the larger. He never failed.

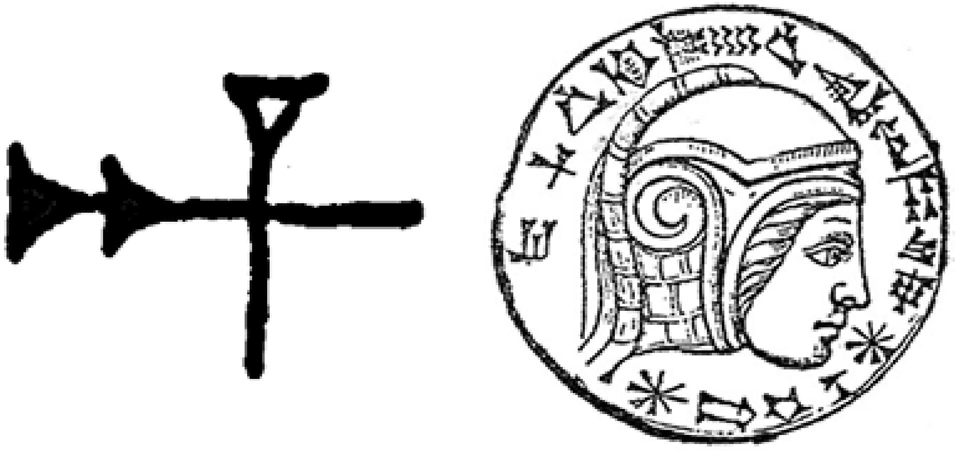
Did Tuthmosis III use the "rod" and "staff" to smite his enemies?

What happened to the Israelites after Solomon's demise? The Bible states Israel was divided into two kingdoms, north (Israel) and south (Judah). Ten tribes stayed in the north, and the tribes of Judah and Benjamin lived in the south. As Jerusalem was located there, the priesthood also resided in the south.

After the Assyrians invaded around 740 BC, the northern tribes are forcibly deported, becoming widely known thereafter as "the lost tribes of Israel." At the turn of the sixth century BC, when the army of the Babylonian King Nebuchadnezzar II invades the southern kingdom, the defeated population was carried back to Babylon.

In recorded history there is no mention anywhere of a mass expulsion from this region. Babylonian chronicles, however, confirm Nebuchadnezzar's siege of Jerusalem in 597 BC, and that a king of Judah stayed in Babylon, "Ya'u-kīnu, king of the land of Yahudu and five royal princes, his sons."

The Persian King Cyrus, as recent conqueror of Babylon, permits the exiled Jews to return to their homeland to rebuild the Jerusalem Temple. Cyrus' famous decree is recorded in the so-called *Cyrus Cylinder* but the text is specific to Babylon and Mesopotamia and makes no mention of Judah or Jerusalem.



Sumerian symbol of the *Anu* (above). Right, onyx eye stone inscription of Nebuchadnezzar II, showing both the symbol of the Anu, and two eight-pointed stars of Nibiru.

Whatever the historical facts, it seems without the "rod" and "staff," ethnic cleansing and gene raiding were absent from the Israelite résumé. Despite having created many enemies in the region, the Hyksos still had friends in high places. Both the Assyrians and the Babylonians had the power to wipe them out, but chose not to do so.

For the priestly leadership in Jerusalem, the Babylonian "captivity" was probably more of a rescue than an exile. And insofar as they would later control the region and administer Jerusalem, the Persians oversaw the rebuilding of the Jerusalem Temple and the beginnings of what became known as "Second Temple Judaism."

Ezra the priest, leader of the post-Babylon faction in Jerusalem, blamed the Israelites' trials and tribulations on interbreeding with Gentiles (non-Israelites), singling out the Levitical priesthood in particular for committing this "sin." Henceforth, ancestral genealogies to prove "purity" of descent were mandatory for those who served at the Temple.

The epithet "Jew" derives from the name Judah, the overwhelmingly predominant tribe from whom most of the population claimed descent. Technically, as most Israelites were not descended from Judah, most Israelites, including the priesthood, were *not* Jews.

Over the next centuries, "the Jews" repeatedly succumbed to foreign invasion, with all that that implies, and converts were accepted into the "Jewish" faith. No longer was it necessary for a "Jew" to have Israelite descent. Rival powerful factions with ties to foreign powers emerged with Judaism, such as the Sadducees and Pharisees, whose origins are untraceable. The original Hyksos core became another sect within Judaism.

Although it might appear the Hyksos had had the rug pulled from beneath their feet, they were far from finished.

4

The Two Christs

For hundreds of millions of Christians, Old Testament history is far less interesting than Old Testament prophecy. And since the New Testament is considered absolute proof that Jesus of Nazareth was the predicted "messiah," Old Testament history is more or less unnecessary.

Most biblical scholars, however, agree the New Testament contains so many contradictions, non-sequiturs, presuppositions, and factual errors, it is virtually impossible to treat it as accurate history. Together, the testimony of the four Gospel writers is the stuff of a cross-examiner's dream.

The Gospels were composed decades after the events they describe, but in a time when less than one per cent of the population was literate, even after two hundred years of New Testament scholarship, the jury is still undecided on the identity of the authors.

Bloodlines in Conflict

The New Testament begins with the ancestry of Jesus Christ. To establish his “messianic” credentials, the Gospel of Matthew presents a genealogy of Jesus. The third Gospel, Luke, does the same. Ancestral genealogies were obligatory for providential figures, and since it was taken for granted the Messiah would be a descendant of King David, any genealogy of Jesus needed to prove Davidic descent. The names in the two lists of ancestors, however, differ wildly and cannot be reconciled.

Matthew (Mt 1:1-17)

1	**Abraham**	27	**Josiah**
2	**Isaac**	28	**Jeconiah**
3	**Jacob**	29	**Salathiel**
4	**Judah**	30	**Zorobabel**
5	**Perez**	31	**Abiud**
6	**Esrom**	32	**Eliakim**
7	**Aram**	33	**Azor**
8	**Aminadab**	34	**Sadoe**
9	**Naasson**	35	**Achim**
10	**Salmon**	36	**Eliud**
11	**Boaz**	37	**Eleazar**
12	**Obed**	38	**Matthan**
13	**Jesse**	39	**Jacob**
14	**David**	40	**Joseph**
15	**Solomon**	41	**Jesus**
16	**Roboham**		
17	**Abia**		
18	**Asa**		
19	**Josophat**		
20	**Joram**		
21	**Osias**		
22	**Joachim**		
23	**Achaz**		
24	**Ezekias**		
25	**Manasseh**		
26	**Amon**		

Luke (3:23-38)

1	**God**	27	**Earom**	53	**Addi**
2	**Adam**	28	**Aram**	54	**Melchi**
3	**Seth**	29	**Aminadab**	55	**Neri**
4	**Enoch**	30	**Naasson**	56	**Salathiel**
5	**Cainan**	31	**Salmon**	57	**Zorobabel**
6	**Maleleel**	32	**Boaz**	58	**Rhesa**
7	**Jared**	33	**Obed**	59	**Joanna**
8	**Enoch**	34	**Jesse**	60	**Judah**
9	**Methuselah**	35	**David**	61	**Joseph**
10	**Lamech**	36	**Nathan**	62	**Semel**
11	**Noah**	37	**Mattatha**	63	**Mattatias**
12	**Shem**	38	**Menan**	64	**Maath**
13	**Arphaxad**	39	**Melea**	65	**Nagge**
14	**Cainan**	40	**Eliakim**	66	**Esh**
15	**Sala**	41	**Jonan**	67	**Nahum**
16	**Eber**	42	**Joseph**	68	**Amos**
17	**Phalee**	43	**Judah**	69	**Mattatias**
18	**Ragau**	44	**Simeon**	70	**Joseph**
19	**Saruch**	45	**Levi**	71	**Janna**
20	**Nachor**	46	**Matthat**	72	**Melchi**
21	**Terah**	47	**Jorim**	73	**Levi**
22	**Abraham**	48	**Eliezer**	74	**Matthat**
23	**Isaac**	49	**Jose**	75	**Heli**
24	**Jacob**	50	**Er**	76	**Joseph**
25	**Judah**	51	**Elmodam**	77	**Jesus**
26	**Perez**	52	**Cosam**		

Biblical genealogies do not for make scintillating reading (so and so begat so and so), so most readers skip them altogether. All the same, anyone taking time to study them cannot help but notice they differ not only on the identity of Joseph’s father, whose name was presumably in living memory, but on the *entire* Davidic lineage.

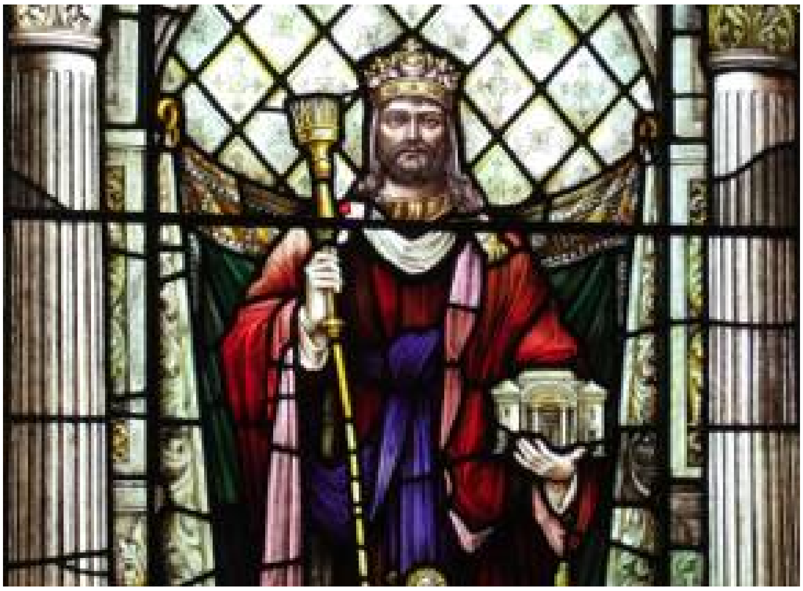
The most popular solution to this thorny problem is that Matthew maintains Old Testament tradition so lists paternal forefathers in Joseph's ancestry, even though Matthew insists Joseph is *not* the biological father. Luke, not being as strictly "Jewish" as Matthew, cites Mary's paternal ancestry, despite no precedent for maternal genealogies existing anywhere in the archives of Judaism. Ancient Israelite culture was arguably the most patriarchal the world has ever seen.

Matthew's genealogy begins with Abraham; Luke traces Jesus all the way back to Adam, "son of God." It was not necessary for a genealogy to go back as far as Abraham, let alone Adam, and none that did would be believed. Furthermore, although Matthew and Luke name Joseph as the step-father, they both fail to name Jesus' biological father.

Clearly Matthew and Luke accessed diverse source materials to assemble their lists of names, and since neither list is likely to be historically accurate both were compiled for pedagogical purposes. For skeptics, the gross discrepancies between the names prove that at least one, if not both genealogies are fraudulent. But neither doubters nor believers have explained why Luke prefers the relatively unknown Nathan over his illustrious brother, the great hero King Solomon, of whom the Old Testament prophesies, "the throne of King Solomon would last forever over Israel" (I Chronicles 22: 9-10). Or likewise why Matthew lists the relatively obscure Jeconiah as an ancestor, about whom the prophet Jeremiah predicts, "He shall have no one to sit on the throne of David, or rule anymore in Judah" (*Jeremiah 22:30*). On face value, both lists make no sense.

Virgin Birth

Absent an explicit identification of the father, the Church was able to force its own interpretation onto the text. In other words, Matthew and Luke did not name Jesus' biological father because he had none. Mary's perpetual virginity was justified mainly by use of the Greek word for "virgin" in the infancy narratives when a



King Solomon – *not* Jesus' ancestor in Luke's genealogy

literal reading of "virgin" was entirely out of context. *All* Jewish girls were described as virgins before marriage; and Mary is no longer described as a "virgin" after Jesus was born, which is the whole point of the doctrine.

Scholars, holding the view that Matthew and Luke advocate a virgin birth, concede virgin birth is a pagan concept alien to Judaic thought. It is assumed, therefore, that Luke was a pagan convert. No one has yet explained from where the more "authentic" Jew Matthew got the idea.

Ironically, the dynamics of how Mary conceived a child while preserving her virginity intact provided fertile breeding ground for all manner of cerebral hypotheses by Greek-speaking intellectuals. In due course, the world was introduced to the high theological concept of the Trinity. Simultaneously God, the Son of God, and the Holy Spirit, Jesus was the world's first and only hermetically sealed individual; spontaneously generated inside the womb of his mother; without sexual intercourse, lacking the sperm, chromosomes, and DNA of a human father, and devoid of the particular genetic signature of a paternal ancestry.

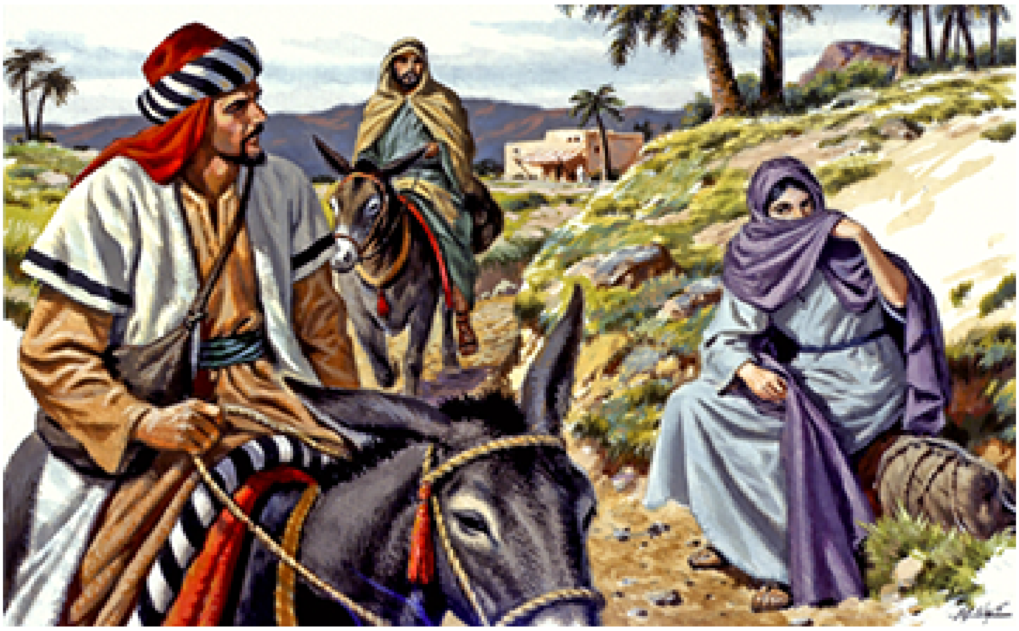
Still, the existence a family tree implies the subject's father is known. Not only does virgin birth negate the centrality of the bloodline principle upon which messianic Judaism was founded, it contradicts the requirement for genealogies.

While both genealogies intend to prove Jesus' messianic legitimacy, neither implies a miraculous conception. More significantly, neither source tradition for the names listed by Matthew and Luke represents mainstream first century Judaism. So it is worth looking further into these names.

Matthew

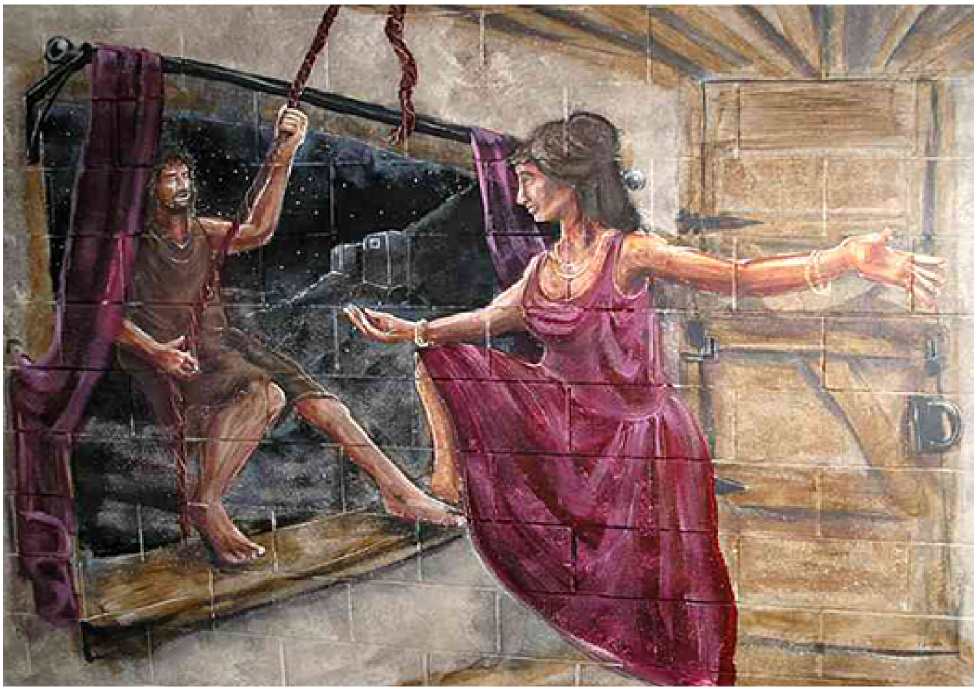
If Israelite genealogies precluded the names of women, names of Gentile women were unthinkable. Yet Matthew lists four foreign women, Tamar, Rahab, Ruth, and the "wife of Uriah" (Bathsheba) in the pre-monarchic (from Abraham to David) section of Jesus' ancestry.

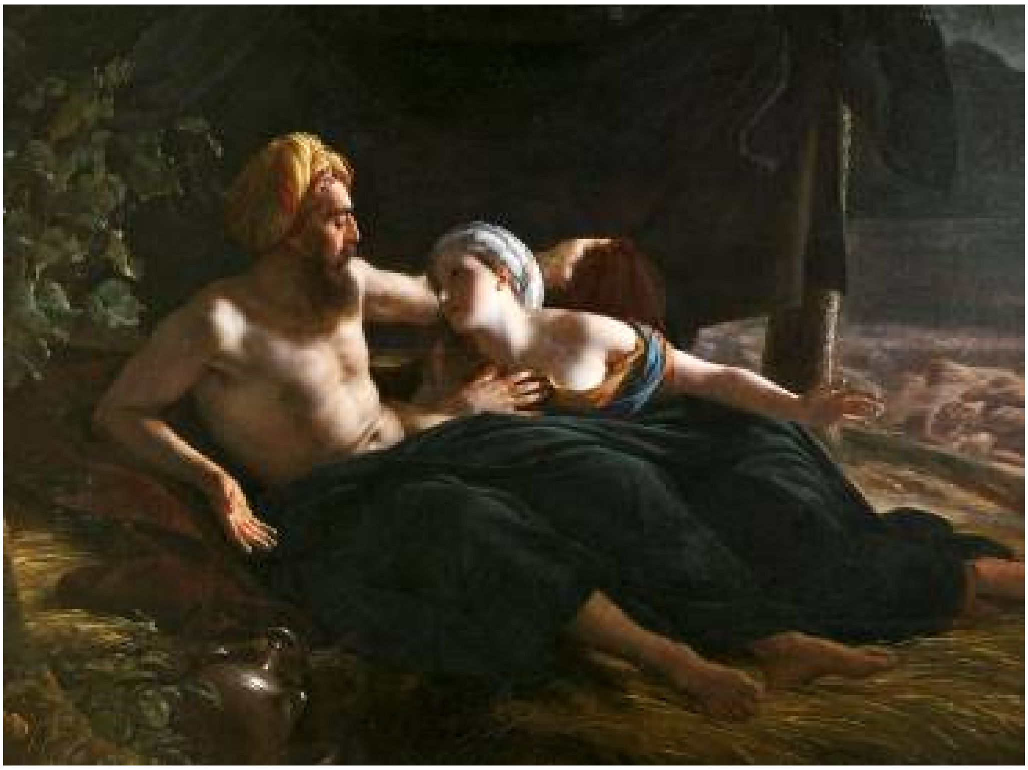
As described in the Old Testament narratives, each of these four women violate sacrosanct rules of sexual conduct which make them liable to punishment by death. Tamar disguises herself as a prostitute and seduces Judah, her father-in-law; Rahab is a "prostitute" in Jericho; the unmarried Ruth sneaks naked into Boaz's bed; and Bathsheba, the wife of Uriah, bathes naked in broad daylight. Yet all four are regarded by Jews as heroines because they risked their lives to further the Israelite cause.



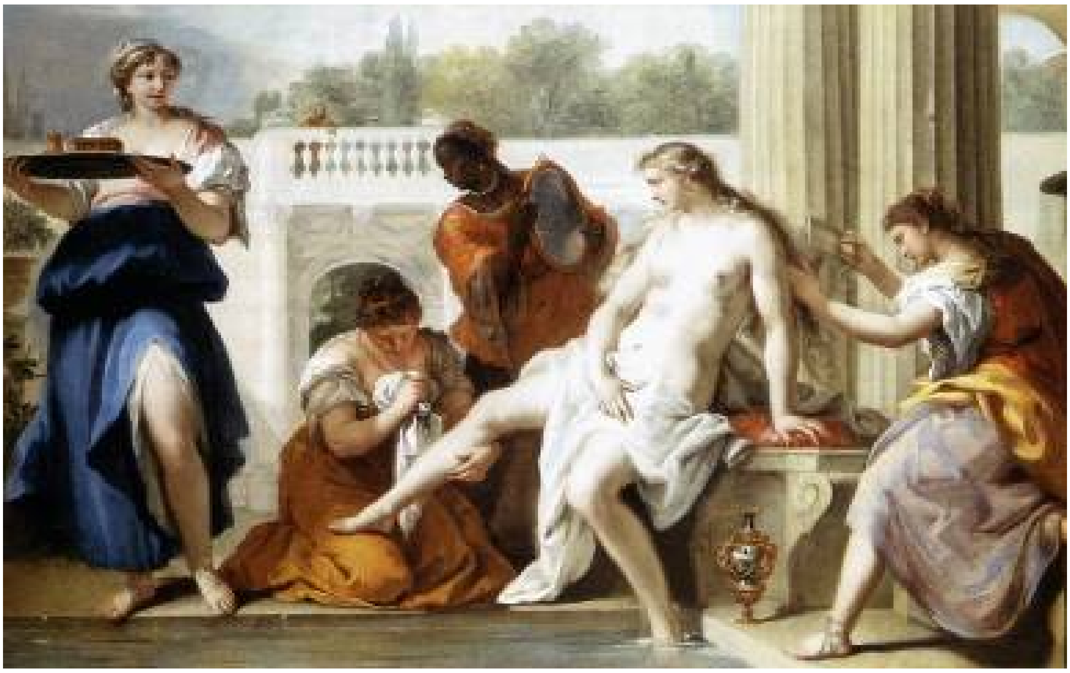
Tamar disguised as a prostitute entraps Judah (Genesis 38)

Below, the prostitute Rahab helps the Israelite spies escape from Jericho





Boaz wakes to find Ruth in his bed, Louis Hersent, 1850



Bathsheba at the bath entices the watching David, Sebastiano Ricci, 1725

The Bible records Tamar, Ruth, and Bathsheba as willing participants in sexual liaisons that produce offspring with men belonging to a specific Israelite lineage. Matthew's source for Rahab's role in this "messianic" lineage is unknown, though later rabbinic legend claims she married Salmon, a prince of Judah.

Significantly, none of these Hyksos Israelite forefathers – Judah, Salmon, Boaz, and King David – has foreknowledge of the sacred mission to which these foreign women were committed. So, while the mission's success does not depend solely on non-Israelites, it seems the research, preparation, and initiation did. This would suggest the provenance of the Messiah or Christ ideal was non-Israelite, which contradicts *all* Judeo-Christian theology.

The standard theological explanation for the Gentile women in Jesus' genealogy is that Matthew emphasizes Jesus as savior for the whole world, and not only Jews. A pious ideal, but one which conveniently overlooks the racial exclusivity expressed by the adult Jesus in Matthew's Gospel:

> Go nowhere among the Gentiles....but go rather to the lost sheep of the house of Israel. (Mt 10:6-7)

> I have come only for the lost sheep of the House of Israel. (Mt 15:24)

Who are these "sheep" that so interest Jesus? Are they Jews in general? Or does he refer only to Hyksos Jews – Israelites directly descended from the ancient Shepherd Kings? The Hyksos no longer held the reins of power in Jerusalem, is that what makes them "the lost sheep."

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. (Mt 9:36)

Luke

Luke's pre-monarchic genealogy is basically the same as Matthew's (minus the four foreign women), but Old Testament genealogies do not mention Adam, let alone "son of God." Publication of the Dead Sea Scrolls, however, has proven that divine begetting was thematic to the sect that secreted its sacred literature inside the caves at Qumran sometime before the Roman army arrived there in 68 AD.

When God has begotten the Messiah among them. (1QSa 2:11)

Not by coincidence does Luke list 77 names in Jesus' genealogy. A prophecy in the apocalyptic *Book of Enoch* predicts that the Messiah would deliver Israel 77 generations after the primordial fall of the angels (1 Enoch 10:11-12). Enoch describes this event as the coming of an eschatological "Elect One." Luke is the *only* known writer to apply the same epithet to Jesus (Lk 9:35).

Because so much of its content was paraphrased, even quoted, in the New Testament, until recently scholars believed the Book of Enoch originated in the beginnings of the Christian era. With the discovery at Qumran of several Enochic manuscripts dating from the second century BC, this theory was shattered. The New Testament did not influence the Book of Enoch. The Book of Enoch influenced the New Testament.

And as the Parable of the Unjust Steward shows, an Enochic sect undoubtedly influenced Luke. Without repeating the whole of the parable, the punch line contains a reference to the "sons of light" (Luke 16:8), which is the favorite self-designation of the Qumran sect. No other ancient source exists for this title.

The gulf between ancestral names could be conjecture on the part of unconnected Christian groups, but the respective genealogies could just as easily belong to different people. The simplest explanation for two incompatible bloodlines is that they generated unique individuals.

Comparing the lists, an unmistakable break in the lineage occurs within the Davidic household, which is a rift that never heals. This strongly suggests two distinct persons of Davidic descent were recognized as the Messiah or Christ by one or the other faction that supplied names for their anomalous genealogies.

The First Birth

The Gospel of Mark is considered a primary source for both Matthew and Luke. All three gospels (usually known as *synoptic*, literally meaning "with one eye") present a Jesus whose contemporaries knew him as a Galilean. Mark ignores the issue of Jesus' birth so avoids the question Matthew and Luke attempt to answer. Why was Jesus a Galilean if he was born in Judea?

Matthew and Luke wrote independent birth narratives, but an actual birth is the *only* incident they have in common. Textual scholarship confirms Church tradition that Matthew is the earlier version. According to Matthew, Jesus was born "in Bethlehem of Judea in the days of Herod the king." Herod was a Roman client, who most historians accept ruled Judea from 37 BC to 4 BC, based on the chronicles of Josephus. Matthew mentions Herod's death and the start of his son Archelaus' reign, which occurred sometime during Jesus' early childhood. This dates Jesus' birth somewhere between about 14 BC and 4 BC.

Matthew claims Herod wants to kill the newborn "king of the Jews," so Jesus is taken to Egypt shortly after his birth. After Herod's death, the holy family is afraid to return to Bethlehem because Herod's son, Archelaus, is the new ruler of Judea. They move to Galilee instead. So Jesus was Judean by birth, but was raised a Galilean.

The glitch in this storyline is that Herod Antipas was the ruler of Galilee during this time; and since he was also Herod's son he shared the family interest in eradicating would-be child-kings. Territory under Herod Antipas' jurisdiction could only be considered a safe haven for Mary's child if Jesus was *not* considered a threat.

So is the Bethlehem birth story pure fantasy? Some scholars argue it was invented because many Jews believed the Messiah would be born there. Yet Matthew's Gospel is the *only* known source for this idea. Matthew specializes in the *pesher* method of interpreting prophecy, which means he reads recent events into ancient books of prophesy. Repeatedly, Matthew isolates a line or verse, and then reexamines it as though it had been written in direct reference to an incident in his narrative, in the process extracting meanings never intended by the original authors.

To justify Bethlehem as Jesus' birthplace, Matthew misquotes the Old Testament prophet, Micah:

> But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. (Micah 5:2)

Matthew's version drops "Ephratah" from the original "Bethlehem Ephratah" because it refers to a dynasty, *not* to a physical location (Ephratah was the name of an eminent

Bethlehem family, (Ruth 1:2, I Samuel 17:12)). What, then, was so important about Bethlehem? Why not simply describe a birth taking place in Nazareth? If the Galilean Jesus is the long-awaited Messiah, what difference does his birthplace make?

Unless it was common knowledge the Christ child *was* born in Bethlehem, Matthew would surely not have gone to these lengths. No matter where Mary's child was born, Matthew *had* to record Bethlehem as the birthplace, even though he gives no explanation for Mary and Joseph's presence there.

Massacre of the Infants

Frustrated in his attempts to pinpoint the location of the Christ child's birth, Herod the Great orders the death of all male infants under two years old in the Bethlehem area. But is there any historical truth in Matthew's version of the so-called "Massacre of the Infants?"

Historians consider this event fiction for two reasons. First, no record of this carnage exists anywhere else, and Josephus, who delights in listing the unpopular Herod's atrocities, omits what would have been the most heinous. Second, it reads as a crude attempt to match Jesus and Herod with Moses and the Pharaoh, who reputedly ordered the killing of Israelite children in Egypt.

In Herod's later years factional strife broke out in his family over the succession. Not unusual for dictators, Herod suspected those in his close circle of plotting against him. Responding violently, he ordered the murder of two of his sons, Aristobolus and Alexandros, in 7 BC and 4 BC respectively, for allegedly conspiring with their mother. In light of this, how would Herod have reacted to a newborn Messiah in his jurisdiction?

An alternative royal dynasty would have been nipped in the bud before it started. So Matthew's "Massacre of the Infants" most probably represents a theologically–inspired gross exaggeration of the facts, rather than a wholesale fantasy, since Herod likely targeted only *one* child.

The Magi

The list of names in Matthew's genealogy of Jesus points to the existence of a hitherto unidentified group that kept family records. His material for Jesus' birth narrative most probably came from the same source.

For sure, parties with foreknowledge of the Christ child's birth would ensure the mother was as well-prepared as possible, and the birth place secure. Strange, then, that Mary's pregnancy should be unanticipated and unwelcome.

> When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. (Mt 1:18-19)

Then, out of the blue, the *Magi,* enter the plot, and they do know about the birth. We are told the Magi, or "wise men," came to Jerusalem to ask for the whereabouts of the newborn "king of the Jews" so they could worship him. This notion is plausible only if the Magi had a death wish. Equally fantastic is Matthew's claim that Herod had a private discussion with the Magi before letting them visit the child unescorted.

For most Bible commentators, the famous three "gifts" of the Magi are self-explanatory. Gold is a precious metal; frankincense and myrrh are sweet smelling resins highly valued in the ancient world. The Magi, therefore, came to pay tribute to the "royal" child. Is it really that simple?

Ancient wisdom, specifically as it relates to herbs, metals, and the complex energy systems of the human body, remains for the most part a mystery. Some modern research, however, has shown that frankincense and myrrh can be used to increase blood flow and stimulate the pineal gland. Structurally altered gold, taken in powdered form, was understood by ancient Egyptians to induce short term changes in reality perception. Were these substances used by the Magi to facilitate the birth process in some way?

The Greek word "Christ" is used to explain the Hebrew concept "Messiah," which means "anointed one." While the root of both words remains obscure, it is not inconceivable that the Magi came to Bethlehem to perform an "anointing" of sorts.

No reason exists for Matthew to invent the Magi because *all* other Magi references in the New Testament are pejorative, and the early Church associated Magi with the Gnostic heresy. So who were the Magi?

Most speculation over their identity centers on the vague statement that they came from "the East." Though the Magi are often thought to be Zoroastrian astrologers from Persia, "the East" customarily refers to regions beyond Mesopotamia – India, Tibet, or China. Non-canonical Church tradition alleges the Magi were 'kings," and if true, then the type of "king" is not to be confused with a nation-state monarch otherwise it would be relatively easy to identify them.

As the root of such words as "magic," "magistrate," and "majesty," *Mag*i is an ancient term with profound meaning. All that can be safely said is that Magi-kings were highly respected members of a trans-national community that maintained a Christ tradition. And if Matthew's genealogy of Jesus is anything to go by, women from this international group donated genetic material to the Hyksos on behalf of the "Christ" tradition.

The Second Birth

Luke's gospel does not start with Jesus' genealogy, but with an introduction to the parents of John the Baptist – Zacharias the priest, and his wife Elisabeth. This is followed by a birth narrative of John, with which Jesus' birth is intertwined. The genealogy does not appear until midway through the third chapter, which raises the suspicion that what comes before was added later.

In Luke's schematization, John is born "in the days of Herod" (37 BC – 4 BC), and Jesus is born six months after John. At first this might appear to harmonize with Matthew's chronology, only Luke goes on to demolish his credibility with a Machiavellian explanation for Joseph and Mary's manifestation in Bethlehem:

> In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. (Lk 2:1-5)

According to Josephus, Quirinius became governor of Syria after Augustus had banished Archelaus to Vienna, which happened in the tenth year of his reign, or 6 AD. The historian, Cassius Dio (c. 200), confirms that Syria acceded to Roman rule about 6 AD, which means Quirinius' first census could not have taken place earlier.

This particular Roman census was carried out only in Galilee, *not* in Judea. No reason exists for Joseph and Mary to travel from Galilee to Bethlehem, Judea. Luke contends that the census stipulated everyone return to their ancestral home for registration. Apart from the sheer logistical improbability, no record exists of any such requirement for any tax census in the history of the Roman Empire.

Clearly, Quirinius' census is a historical event seized upon by a resourceful Luke to persuade his readers that the Galilean Jesus was *truly* born in Bethlehem, when he almost certainly was not. Evidently, it was accepted as historical fact that Christ was born in Bethlehem. But why would Luke present his Jesus as that same Christ if he was not? Why indeed.

If Herod died in 4 BC, then Luke's Jesus was born at least ten years after Matthew's Jesus. Luke is the sole source for the idea that John the Baptist is six months older than Jesus, which also makes John ten or more years younger than Matthew's Jesus. The other three gospels give the impression of a mature John the Baptist, who has already established his reputation long before Jesus went public.

Return of Abraham's Family

For most New Testament scholars, there are few, if any, facts in Luke's opening chapter. It is generally considered a theological machination to emphasize John the Baptist's role as Jesus' forerunner, and as a bridge between the Old and New Testaments. But Luke is far more ambitious than that.

The infancy narratives of John and Jesus are modeled on Old Testament birth legends, and written in the same style of ancient Greek used in the formal translation of the Hebrew original. More specifically, the characters and plot mechanics replicate the Genesis dramas of Abraham's family. Hence Zacharias and Elizabeth are the new Abraham and Sarah. Both couples are elderly; Abraham and Zacharias "walk blameless;" Sarah and Elizabeth are "barren." Divine messengers tell Abraham and Zacharias that their wives will have sons, and both respond with incredulity.

Mary even refers to her pregnancy as the fulfillment of the Abrahamic covenant, "he has helped his servant Israel…as he spoke to our fathers, to Abraham and to his posterity forever" (Lk 1:54-55).

With his barren wife's permission, Abraham has a son, Ishmael, by Hagar, who is described as a *doule* (Gen 16:3) or "maid." Similarly, Luke presents Mary as a *doule* (Lk 1:38), then claims she visits the house of Zacharias immediately on being informed by the angel Gabriel about her upcoming pregnancy. At this time, Elisabeth is six months pregnant with John the Baptist. Mary abruptly leaves Zacharias' home after "about three months," and before Elisabeth has given birth. Six months later, Mary gives birth to Jesus.

Nothing in this story rings true. If Mary came to visit her pregnant elderly sister, then ostensibly it was to assist Elisabeth through the final part of her pregnancy. Yet Mary leaves precisely when she was most needed. The timeline implies Mary was impregnated while at the house of Zacharias, and nothing in the angelic message suggests she had already conceived. From the instant Mary's impending pregnancy is announced (Lk 1:35), to the moment it is acknowledged by Elisabeth (Lk 1:43), Zacharias is the only man mentioned in the narrative (Lk 1:40).

Are we supposed to figure out that Zacharias was Jesus' father as well as John's? And that Jesus was the favored second son of Abraham revisited, just as second born Isaac was Abraham's favorite? The firstborn Ishmael "grew up and lived in the wilderness (Gen 21:20), as does John the Baptist,

> And the child grew and became strong in spirit, and
> he was in the wilderness. (Lk 1:80)

The older versus younger fraternal dynamic, whereby God favors the second born, repeats throughout the Old Testament. According to Luke, a fetal John the Baptist leaps inside his mother's womb at the sound of Mary's voice – an idea meant to evoke the unborn twins Jacob and Esau (the older brother), fighting for supremacy while inside Rebecca's womb. In this way Jesus is linked to Jacob, founding Patriarch of the Israelites.

John the Baptist is widely accepted as a historical personality who made a huge impression during his lifetime, though little dependable information is known about him. But although the priest Zacharias features in later non-canonical literature, as well as in the Koran, his existence traces to Luke. And as we have already seen, Luke does not allow facts to spoil a good story.

The Temple priesthood was hereditary, but nothing about John the Baptist suggests he was ever a priest. According to Josephus, priests were the aristocrats of ancient Israel, long-established as a wealthy landowning class. Did John retire from this exclusive club at an early age to live on locusts and wild honey in the desert? More likely he was a never a member in the first place.

Priests married only daughters of other priests, so Zacharias' supposed wife Elisabeth was a priest's daughter. As Mary was allegedly Elisabeth's "kinswomen" (usually understood as sister), then Mary was also a priest's daughter, and her son therefore a priest. Was the Galilean Jesus really a priest?

This whole charade is designed to obscure the identity of the Galilean Jesus' father, and the truth about Jesus' conception, while simultaneously infusing neophytes with subliminal Hyksos myth. At the time of writing, Luke knew Christ's identity was a source of confusion. Having explained that the Galilean Jesus was one and the same as the Bethlehem-born Jesus Christ, Luke then claims John the Baptist was popularly mistaken for the Christ.

> As the people were in expectation, and all were questioning in their hearts concerning John, whether he was the Christ. (Luke 3:15)

For his readers, this seems perfectly understandable. After all, the two men were family, about the same age, and both were speaking in public. The thorny "two Christs" issue is thus solved. Except John was well-known for predicting the coming Christ was somebody other than him:

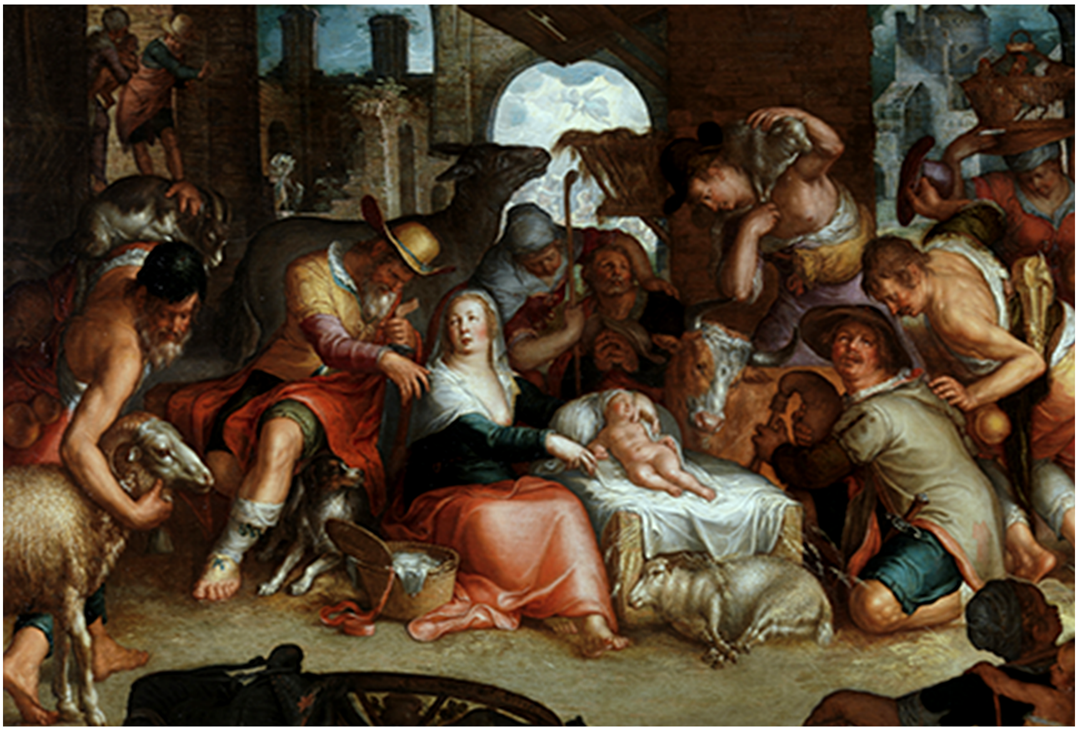
> Someone more powerful than I will come after me. I am not worthy to stoop down and untie the strap of His sandals. (Mt 3:11, Mk 1:7, Lk 3:16, Jn 1:27)

Baptist sects that venerated John are known to have endured in the region for centuries after his death, but none claimed to be followers of the true "Christ." In the sacred books of the Mandaeans of Iraq, who maintain they are descendants of John the Baptist's original disciples, Jesus (*Yeshu*) is described as a "devil Christ," who "stole John's teachings and spread fraud and malice around the world." Yet even the Mandaeans do not pretend John is the Christ.

For the birth of Luke's Christ, there would be no outsider visitors, no herbs, spices, or precious metals. And above all, there was no interference from Herod.

Shepherds of the Nativity

Shortly after his birth, Jesus is visited by local "shepherds," which hardly requires further elaboration. It is worth mentioning, however, that in the influential Book of Enoch's *Animal Apocalypse*, the end-time population of Israel (Jews of Hyksos descent) is divided into elite "shepherds" and rank and file "sheep." None of the visiting "shepherds" are identified by Luke, but they would be high caste Hyksos by theoretically superior genealogy.



Adoration of the Shepherds, c 1625

According to Luke, an "angel of the Lord" informs these shepherds that the Christ child has been born in Bethlehem. They decide to visit Mary and Joseph and report what the angel has spoken. Then they return home "praising God for all they had heard and seen." The story of the shepherds might seem an altogether pointless episode, but it would have satisfied Luke's constituency. After all, who better than "shepherds" to attend the newborn Good Shepherd?

Summary

- Matthew and Luke consolidate two separate births into one.
- The first child was born in Bethlehem, Judea. The second child was not.
- Matthew creates a nativity story for the second child using details from the birth of the first.
- Luke fabricates an infancy narrative for the second child pretending that he describes the birth of the first.
- Both Gospels misrepresent Mary, mother of the second child, as the mother of the first child.
- Both Gospels fail to identify the father of the second child, and neither parent of the first child.

Step by step, the "Word of God" unravels into a "web of deceit." Nothing is what it appears to be. Nobody is who they seem.

5

Cosmic Identity Theft

To recapitulate: Ancient Mesopotamian clay tablets claim that the Annunaki created humankind. In reality, they engineered the Neanderthal slave race through a process of genetic experimentation and manipulation. The Cro-Magnon race represents an upgrade of the Neanderthal which eventually interbred with humans. The resultant hybrid-human bodies were vehicles for types of non-human consciousness. Untold centuries of hunting and systematically raping human females succeeded in blending Cro-Magnons out of existence and into the so-called "Modern" human race – Homo sapiens sapiens.

Kingship, caste system, and the priesthood were instituted in Sumer from among specific hybrid bloodlines. Sumerians are a race of unspecified ethnic origin. The same is also true of the Hyksos people, who began to call themselves "Israelites" sometime during the late second millennium BC. Since the Hyksos acknowledge Abraham, a high-ranking Sumerian, as their original Patriarch, the strong likelihood is that the Hyksos have Sumerian roots.

After Abraham was chosen by the Elohim (Annunaki) to initiate their "salvation" plan for humankind (Gen 1:17), the Hyksos began a policy of ethnic cleansing and organized mass rape. The extent to which the Hyksos failed or succeeded depended largely on possession of certain powerful artifacts of unknown provenance. Known as the "rod" and "staff," the nature and origin of these objects was deliberately shrouded in obscurity by competing non-human elites.

New Testament Gospels describe a Hyksos pretender as the long-awaited Messiah. The genuine Christ existed, but his life and teachings are not the subject of the New Testament, which is composed primarily by Hyksos scribes, who are antagonistic toward mainstream Judaism.

* * * * * * * * *

The modus operandi of the Hyksos effectively boils down to two words: identity theft. The Elohim are not God; the Israelites are not Hebrew, and not even Semitic; Adam is not human; and Jesus of the New Testament is not the Christ.

Hebrews and Israelites

In the popular mind, as well as in academic circles, "Hebrew" and "Israelite" are synonymous. Nothing could be further from the truth.

Ancient Hebrew, the written language of the Old Testament, is understood by modern philologists to derive from an original Canaanite language, which is why Hebrew is called "the language of Canaan" in Isaiah 19:18. If Hebrew was spoken in Canaan long before the arrival of Abraham and the Israelites, then the original Hebrew speakers are the original Hebrews.

The term "Hebrew" is traditionally explained as an adjective derived from the name *Eber,* who is listed in Genesis as one of Abraham's ancestors. As Abraham's ancestors were Sumerians, who did not even speak Hebrew, this notion is implausible.

The Bible refers to Abraham as an "Ibri," which is translated as "Hebrew." Most Bible dictionaries explain *Ibri* means "to cross over," and in the biblical context *Ibri* is generally taken to mean "one who has crossed over the River Euphrates," which is what Abraham and his retinue did. More accurately, the verb *bri* means to "cross over," and the suffix *I,* when applied to a person, signifies their place of origin. Ibri, then, means literally "a person from the place of the cross over."

In transposing or translating from Sumerian to Hebrew, dropping the *n* is normal practice. By calling Abraham an *Ibri,* the Bible refers to his Sumerian roots, which could not be identified as any known ethnicity. So Abraham was a *Nibri*. The Sumerian word *Nibiru* means "place of the crossing over," and is also the name of the Annunaki home world, the planet that "crosses over" in reverse orbit around the sun. As an *Ibri*, Abraham is a Niburian, an Annunaki who birthed into a hybrid body with appropriate non-human genetics.

What the Bible refers to as "Hebrews" is a high caste Sumerian race – the Hyksos, who later coined the name "Israelites." Essentially, the relationship between the Hyksos and the original Hebrew people of Canaan is similar to that of a serial murderer and rapist to his victims:

> When you come to a city to fight against it, then proclaim peace. And it shall be, if it makes you an answer of peace and opens to thee, then it shall be that all the people who are found therein shall be your slaves, and they shall serve you.
>
> And if it will make no peace with you, but will make war against you, then you will besiege it. And when God has delivered it into your hands, you will kill every male with the edge of the sword. But the women and the little ones, and the cattle and all that is in the city, even all the spoil thereof, you will take for yourself...
>
> (Deuteronomy 20: 10-15)

The Hebrew identity was co-opted, and the Hebrew language was spoken, by the Hyksos. Naturally, original Hebrews are not specified among those tribes singled out for annihilation:

> You will do this to all the cities which are very far from you, which are not of the cities of these nations.

> But of the cities of these people which God gives you for an inheritance, you will save alive nothing that breathes, but you will utterly destroy them, namely: the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, as your God hath commanded you.
>
> (Deuteronomy 20: 16-18)

The Victory of Joshua over the Amalekites, Nicolas Poussin, 1655

Twelve Tribes

We are told the Israelites were divided into twelve tribes, each tribe descended from one of Jacob's sons or grandsons. After Canaan was conquered, the land was partitioned into twelve territories with each tribe settling in a separate zone.

The number twelve features 187 times in the Bible, and not always in reference to the Israelites. Genesis mentions the twelve tribes of Arameans (Gen 22:20-24), and of Edomites (Gen 36:10-14), and the twelve sons of Ishmael, Abraham's son by Hagar (Gen 25:12-15). And as John Mitchell and Christine Rhone point out in *Twelve Tribe Nations,*

> All over the world, in countries as far apart as China, Iceland, Ireland, and Madagascar, are records and

> traditions of whole nations and their territories being divided into twelve tribes and regions.

Mitchell and Rhone itemize these twelve tribe societies, and explain they were governed by twelve principle gods, corresponding to the division of the year into twelve months and of the celestial sphere into twelve astrological houses. They reach a logical conclusion,

> The more deeply we study the universal tradition of twelve tribe societies, the more splendidly apparent becomes the idea behind it: to create and maintain a perfectly balanced human order in harmony with the heavenly order.

A world of peace and harmony, home to a global family of the human race, evokes legends of a lost Golden Age, but unfortunately, the authors neglect to mention that these ancient twelve tribe nations were generally despotic slave-owning oligarchies constantly at war with each other. If there was a noble intent behind the twelve tribe nation ideal it preceded, and was distorted by, these cultures. Nonetheless, this does not mean humankind was not originally a twelve-tribe species.

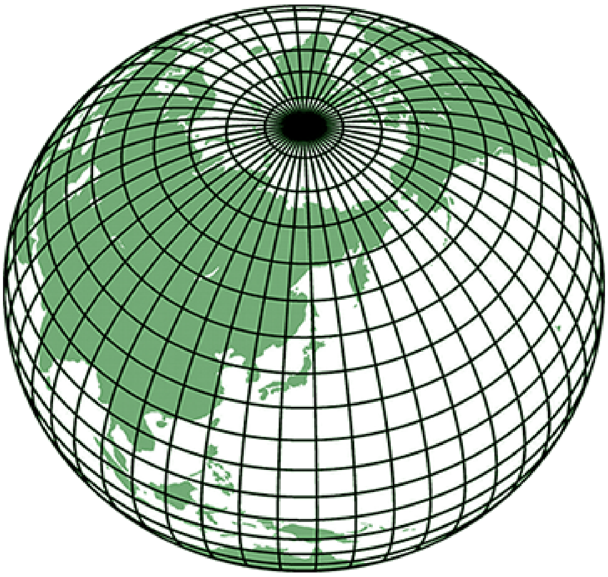
The Hyksos were not so much concerned with "a perfectly balanced order," as they were interested in consolidating diverse genetic material. When this process first began and when, or if, it ever ended, is moot. But clearly, Hyksos interbreeding was selective. Apparently, DNA from rival hybrid-human tribes was not a priority.

Whoever chose "the chosen people" did not pick humans. Through Old Testament myth-making, the Hyksos appropriated the original blueprint of twelve human tribes, and transposed it onto the twelve tribes of Israel – God's elect. This subterfuge has been enormously successful.

Hebrews were targeted presumably because they are one of the original twelve tribes of humankind. But why was the Hebrew tribe settled in Palestine?

Holy Land

What made a particular piece of real estate "sacred" to the ancients? Why did they conduct ceremonies, build monuments and temples at one specific location and not another? When Christianity became the state religion of the Roman Empire, monasteries and churches were erected on top of demolished pagan shrines that had previously been built on sites sacred to local cults. Was it simply for convenience sake?



Archeologists explain the location of "sacred sites" as a matter of chance. It just so happens they are where they are. They could just as easily be somewhere else. An alternative theory, as yet scientifically unproven, suggests that the spherical earth is sustained by an all-encompassing electromagnetic energy field or grid. As energies move through the grid network, vortices are formed at the physical locales of key junctions. These places were considered sacred by ancient civilizations because they were understood as gateways or access points to and from this and other reality systems.

Needless to say, this idea is dismissed as pseudoscience or wishful fantasy by those who believe *all* existing types of energy can be detected and measured by contemporary mechanical instrumentation. For those who accept the existence of "sacred sites," certain albeit unrecognized energies influence, and can be detected by, the human body.

Whatever the case, ancient tribes considered themselves as guardians of sacrosanct places, despite drawing no obvious strategic, geographic, or material advantages from them. The "holy" city of Jerusalem, for example, is located 2,500ft above sea level, in an area where water has always been scarce. Yet during its recorded history, Jerusalem has been destroyed at least twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times. The Abrahamic religions, Judaism, Christianity, and Islam, have fought amongst themselves over Jerusalem, and specifically the Temple Mount, for the best part of two thousand years. Why?

Ceramic evidence indicates that the site of present-day Jerusalem was inhabited during the fourth millennium BC, long before Abraham was born. People speaking Northwest Semitic languages are known to have lived there from the early third millennium BC. Is the original Hebrew tribe the custodian of Jerusalem?

Temple Mount, Jerusalem

According to Josephus, the Hyksos army captured Jerusalem in 1550 BC after leaving Avaris. Egyptian archives record Jerusalem as a vassal to the Pharaohs shortly thereafter, and for over 400 years more. The Bible claims Jerusalem was not conquered during the Israelite invasion of the Promised Land despite repeated attempts to do so. Not until King David (c 1010 BC) was Jerusalem occupied by the Israelites, after which time it became known as the "city of David" and capital of the United Kingdom. In typically euphemistic style, the Old Testament records:

> "After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him." (2 Samuel 5:13)

This particular information translates as follows:

> "Adoption of the Hebrew identity followed the assimilation of local genetics, and was cemented with the capture of Jerusalem."

Stealing Christ

Obvious from the disparate genealogies of Jesus, the messianic bloodline hit a fork in the road with King David. Two distinct lineages branch out, one set in motion by Solomon, the other by Nathan, both supposed sons of David and Bathsheba. While Solomon is only second behind David in the illustrious pantheon of Israelite leaders, Nathan merits only three mentions in the Bible, and nothing of his life is recorded.

As mentioned in the last chapter, references to Jesus' maternal ancestors in the Gospel of Matthew are witness to a non-Israelite, or non-Hyksos, group that engineered births in the messianic line. But Matthew does not mention the name "Bathsheba." She is cited only as "the wife of Uriah the Hittite," which draws attention to her adultery with David. Why would Matthew do that? He boldly names Tamar, who commits adultery with Judah, even while she was married to his son.

The story of David and Bathsheba is told in 2 Samuel 11. While walking on the palace roof one afternoon, David spots Bathsheba bathing naked, and arranges a rendezvous with her. Bathsheba is pregnant, and so that her husband, Uriah, might believe the child is his, David brings him back from military duty presuming he would sleep with his wife. However, Uriah refuses due to the soldier's code of conduct. Duly dispatched to the frontline, Uriah is killed in battle. Thereafter, David marries the widowed Bathsheba.

Her apparent status as pariah must be connected more to her "mission" than her biblical legend because David is far more culpable. The Hebrew form of the name "Bathsheba" means "daughter of the oath." It seems Matthew cannot bring himself to mention the name Bathsheba because the genuine Jesus Christ was her descendant. Bathsheba is the "fork in the road." Nathan, the Israelite "prophet," may have known something of Bathsheba's "mission" as he is reportedly persuades David to make her son Solomon heir to the throne.

Why did Luke trace the Galilean Jesus from Nathan, another son of Bathsheba, if she was anathema? Why did Luke not list a son from one of David's other wives? In the same way Bethlehem was too well-known as the Christ's birthplace to delete from a birth story, so Bathsheba was well-known as the Christ's maternal ancestor. And since the sole purpose of Luke's genealogy is to supplant the genuine Christ with the Galilean Jesus, Luke mentions the only other recorded son of David and Bathsheba. So Nathan distinguishes the Galilean Jesus from Jesus Christ.

A genuine Christ would necessarily descend from David, but not from Solomon. As Luke immodestly points out in his introduction, he can be relied upon to set things straight:

> Since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. (Lk 1:2-4)

THE MESSIANIC SECRET
—
WILLIAM WREDE

DAS MESSIASGEHEIMNIS IN DEN EVANGELIEN

TRANSLATED BY J.C.G. GREIG

Secrets of the Galilean

New Testament scholars have never managed to reach a consensus over for the so-called "messianic secret," a hypothesis that derives from the numerous instances in the Gospel of Mark, and elsewhere, in which

Jesus instructs his disciples to keep quiet about his identity. For example,

> But who say ye that I am? Peter answered and said unto him, Thou art the Christ. And he charged them that they should tell no man of him. (Mark 8:30)

Tellingly, only the introductory first line of Mark's Gospel identifies Jesus with "Christ," "The beginning of the gospel of Jesus Christ, the Son of God." Thereafter in Mark, "Christ" as a name is never applied to Jesus.

"Demons" feature prominently in Mark's gospel. At one point, Jesus warns exorcised demons not to speak about him:

> They brought to him all who were sick or possessed with demons….And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. (Mark 1: 32-34)

If demons knew Jesus, then why does Mark not clarify who the demons knew Jesus to be? Later, in a strange incident, the Galilean Jesus dismisses the young daughter of a Greek woman as a "dog," but then removes her child's demon after her mother agrees with him that her daughter is a dog.

> But immediately a woman, whose little daughter was possessed by an unclean spirit, heard of him, and came and fell down at his feet. Now the woman was a Greek, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. And he said to her, "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs." But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." And he said to her, "For this saying you may go your way; the demon has left your daughter." (Mark 7: 25-29)

Though this scene shows the Galilean Jesus as both a racist and a narcissist, his ability to remove demons is assumed by

Christians to be a Christ-like quality. The ancients, however, believed demons existed in strict hierarchies, and most demons feared higher ranking demons.

> John said to him, "Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us." But Jesus said, "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me."
> (Mark 9:39-40)

What was understood by "demon?" Unlike run of the mill "fallen angels," demons were unequivocally committed to the "dark" side. Believed to come from an abyss, or type of bottomless pit, somewhat akin to modern interpretations of a black hole, demons were thought to sustain themselves by drawing vitality from people. It was commonly accepted that certain demons birthed into human bodies to spread chaos and destruction. The Romans knew demons with notoriously sexual cravings as *incubus* or *succubus.*

All the synoptic Gospels record an accusation leveled at Jesus that he exorcised demons through the power of Beelzebub, the prince of demons. Jesus's reported response does not stand up to examination,

> If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. (Mark 3:24-26)

If "evil" kingdoms or houses compete, the name of the victor may change, but the rule of evil, or "Satan," still stands.

One possible explanation for the so-called "messianic secret" is that the Galilean Jesus *knew* he was not the Messiah and he knew who was. Were his true identity be made public, it is not inconceivable the Galilean Jesus would be summarily killed by a mob.

In any event, his audience was Hyksos Jews – "lost sheep of the House of Israel," – confusion with the genuine Christ would come later. As Paul intimates in his second letter to the Corinthians, written around 50 AD,

> For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. (2 Corinthians 11:4)

After a two-century-long quest to find "the historical Jesus," more and more scholars now interpret the New Testament Jesus character as a composite, if not entirely fictional figure, drawn mainly from pre-existing pagan archetypes. This assessment is at best a half-truth, because textual evidence reveals "Gospel Jesus" not merely as a fraud, but as an *imposter.* And the existence of an imposter Christ implies the existence of a *genuine* Christ.

The Historical Christ

Holding the manufactured position that the *Jesus of history* is not the same as the *Christ of faith*, most theologians and clergymen remain steadfastly unimpressed with efforts to uncover historical truth. All the same, a more accurate assessment is surely that the "Christ of history" is plainly not the same person as the "Jesus of faith."

The English name "Jesus" comes from the Greek *Iesous*, which is a transliteration of the Hebrew name *Yeshua,* an extremely common name in first century Palestine. In his *Antiquities*, the first century Jewish historian Josephus mentions no fewer than nineteen different "Yeshuas."

"Yeshua" has its origins *Yehoshua* in which the first part "yeho" supposedly refers to YHWH, the *Tetragrammaton* or supposed proper name of the Israelite God (*YHWH Elohim*). Yehoshua literally means "YHWH saves." The meaning and source of YHWH is unknown, but it is generally assumed to have been vocalized as "Yahweh." During the second and third centuries BC, pronunciation of the Tetragrammaton was avoided or forbidden. To prevent accidental voicing of YHWH, Yehoshua was truncated to *Yeshua*, or, in Galilee, to *Yeshu*.

The name of Moses' successor, "Joshua," the exemplary Israelite warrior hero, is an Anglicization of "Yeshua." Thus the name of the Galilean "Jesus" was effectively a Hyksos title. For that reason alone, the earlier-born Judean Christ was unlikely to have been named "Yeshua," but rather a similar sounding original Hebrew name upon which Hyksos names were based.

One of the world's most secretive religions is that of the Druze minority of Lebanon, Syria, and Israel. Druze do not proselytize, do not publish a theology, and access to Druze texts is forbidden to outsiders. Druze firmly believe keeping secrets is fundamental to their survival. From the little of what is known of them, the Catholic Encyclopedia records,

> The Druze teach a distinction between Jesus, the son of Joseph, and the Christ. Christ instructed Jesus, but finally Jesus disobeyed Christ...

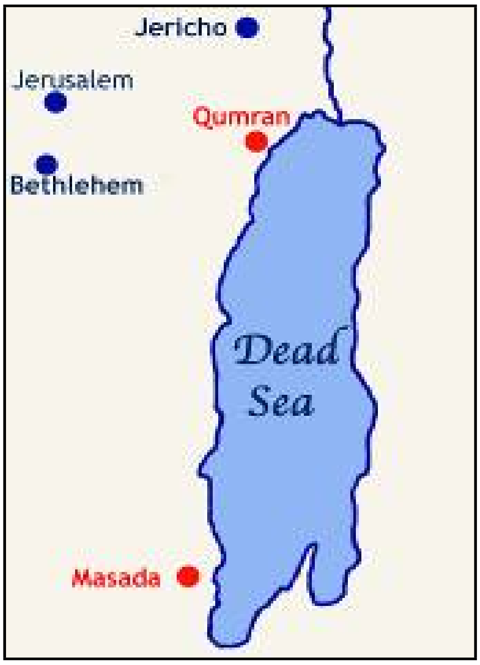
Druze tradition, therefore, would support the contention that the Gospels reference two births. Furthermore, not only was the son of Mary and Joseph *not* the Christ; he was educated *by* the Christ. In Druze lore, both men were known as "Jesus." The older Jesus Christ was born an Essene, and mentored the younger Jesus before the Galilean chose an alternative path, which is partly recorded in the New Testament.

If the historical Christ did not surround himself with disciples; did not indulge in heated public arguments with Pharisees; taught differently from the Galilean Jesus; and most of all, did not calculate and predict his own demise, then what did he do? That is surely the authentic "messianic secret."

Druze elders meet in Damascus in 2013

Essenes

The Essenes are one the great unsolved mysteries of the Biblical era. Our main source of information on them comes from Josephus who describes Essenes as one of the three principle sects of Jewish philosophy alongside Pharisees and Sadducees. Though he fails to explain their origins, Josephus portrays at least two Essene factions with contradictory beliefs and practices. One group is an all-male celibate commune; the other is family-oriented. While one is peaceful, contemplative, and detached from worldly ways; the other is fixated on ritual, and biblical prophecy, and is closely aligned with the regime of Herod the Great.



About twenty years before Josephus, the Roman writer Pliny the Elder (died c. 79 AD), mentioned the Essenes in his *Natural History*. According to Pliny, Essenes do not marry, have no money, and congregate together in the Dead Sea district as a means to escape from reality. Since the discovery and publication of the sectarian Dead Sea Scrolls, most scholars regard them as Essene literature, and the nearby settlement at Qumran as an Essene stronghold.

To explain the existence of two apparently incompatible groups both named "Essene," a number of scholars subscribe to the "Groningen hypothesis," which postulates that a schism within the Essenes took place at a time as yet unspecified.

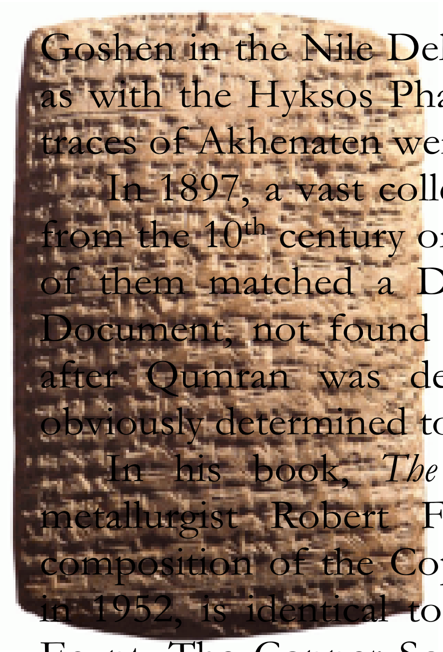
Although the identity of those responsible for the Dead Sea Scrolls is unproven, no one argues they were not a patriarchal, militaristic, legalistic, exclusivist, messianic apocalyptic sect at odds with mainstream Jewish society, and fervently anti-Roman. Considering themselves the "true Israel," they venerated Old Testament patriarchs in general, and Enoch in particular. More than anyone else in history, they combed through their sacred books to extrapolate on the "Messiah." Everything points to them being Hyksos Jews.

Not limited to any cult, religion, or political persuasion, the Hyksos are whoever the Annunaki agenda requires them to be at any given time. After their expulsion, not all Hyksos left Egypt, and not all remaining Hyksos were slaves. Established high-ranking Hyksos families within elite Egyptian society, maneuvered under other names to regain the Pharaonic throne.

For example, the Eighteenth Dynasty Pharaoh, Amenhotep III (c 1390 -1350 BC), discontinued all wars in Canaan, and the 14th century BC diplomatic correspondence known as the *Amarna Letters,* shows that he offered one of his daughters in marriage to the Babylonian king, which is unprecedented for an Egyptian Pharaoh. Moreover, almost all the tablets found at Amarna are written in Sumero-Akkadian, rather than Egyptian, which is also unique.

Amenhotep III's second son, who became known as Pharaoh Akhenaten, distanced the Egyptian monarchy and administration from the entrenched priesthood and temple cults, by famously moving his capital from Thebes to modern day Amarna (Akhetaten). During this period, Akhenaten built a temple in Heliopolis (Cairo) dedicated to the *Aton*, the meaning of which remains a mystery. Heliopolis was the capital of the province of

Amarna letter, Sumero-Akkadian writing on clay tablet



Goshen in the Nile Delta, heartland of the Hyksos in Egypt. And as with the Hyksos Pharaohs of the Fifteenth Dynasty, all public traces of Akhenaten were removed after his death.

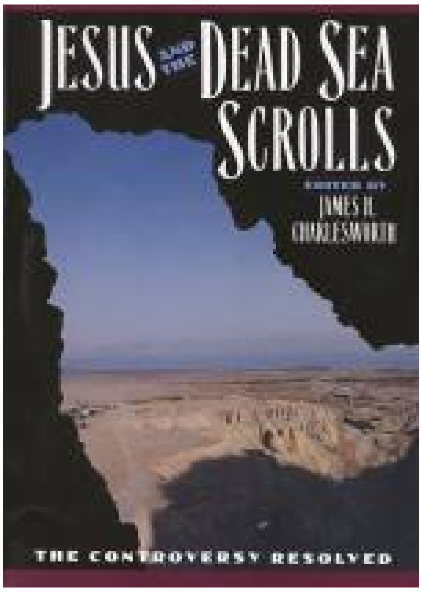
In 1897, a vast collection of documents and fragments dating from the 10th century onwards was discovered in Cairo. A number of them matched a Dead Sea Scroll known as the Damascus Document, not found until 1947. For at least a thousand years after Qumran was destroyed by the Romans, someone was obviously determined to preserve the sect's traditions.

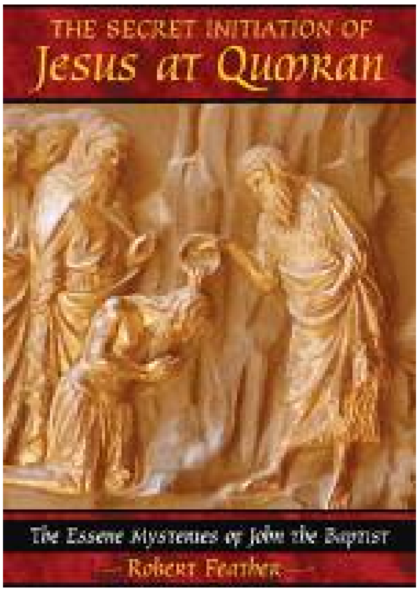
In his book, *The Mystery of the Copper Scroll of Qumran,* metallurgist Robert Feather demonstrates that the chemical composition of the Copper Scroll, found in a cave near Qumran in 1952, is identical to copper produced in Eighteenth Dynasty Egypt. The Copper Scroll is an engraved list of locations where various types of treasure are allegedly buried. The numbering system, and the system of weights used are based on ancient Egyptian systems from at least 1200 BC. The script is a mixture of Egyptian, ancient Hebrew, Greek, and Akkadian. Writing that was clearly important to, and part of the inheritance of, the Qumran sect.

Until Feather's analysis, large Greek letters systematically placed on the Copper Scroll had proved a code impossible to decipher. Feather shows that the first ten letters spell AKHENATE. While his findings are not disputed, scholarly convention dictates that it is impossible for the Qumran Essenes to have known Akhenaten, or even the lost city of Akhetaten, because they were not discovered until 1887.

Copper Scroll found at Qumran

Various publications detail undeniable similarities between the Dead Sea Scrolls and the New Testament, and different conclusions are drawn. Most authors think John the Baptist was connected with the Qumran sect, and some think Jesus also knew them. Everyone agrees, however, that whoever wrote the sectarian books shared the Gospel writer's contempt for the Jerusalem authorities.


JESUS AND THE DEAD SEA SCROLLS
EDITED BY
JAMES H. CHARLESWORTH
THE CONTROVERSY RESOLVED


THE SECRET INITIATION OF
Jesus at Qumran
The Essene Mysteries of John the Baptist
Robert Feather

As representatives of Second Temple Judaism, Pharisees and Sadducees are repeatedly disparaged in the New Testament, while Essenes do not merit a single mention. This is often taken to imply the early Christians were Essenes, and that the Galilean Jesus was therefore an Essene. There is much more to it than that.

To airbrush the genuine Christ out of the historical picture, the early Church took a totalitarian approach. In other words, the real Christ and his "community" were expunged root and branch. Genuine Essenes were strictly taboo.

So who were the genuine or original Essenes? In denigrating Essenes as a whole, Pliny happens to mention that "they had existed for thousands of generations." Exaggeration by ancient historians is not uncommon, but even two hundred generations is 4000 years, and predates the Abrahamic era by two millennia. Pliny's point, then, is that Essenes were an ancient ethnicity in the region that predated the Jews. Are Essenes the original Hebrews?

From the Old Testament, we know that a non-Israelite faction intermittently cooperated with the ancient Israelites in matters of genealogical significance. If Druze tradition is based on fact, and the Essene Jesus Christ taught the Galilean Jesus, the Hyksos Yeshua, then this age-old collaboration was revived early in the first century AD, if not before.

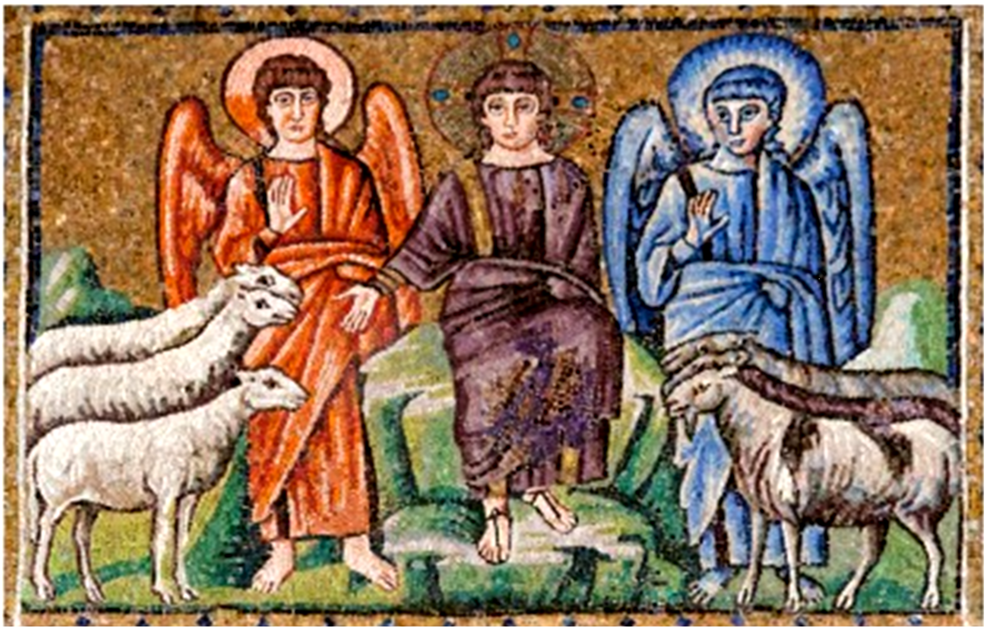
At some point, there was a parting of the ways – violent or otherwise. If the Hyksos had not already assumed the Essene identity long before, they did so afterward. Did the Hyksos seize an opportunity to advance the Annunaki agenda? Most probably.

Son of man

> But when the Son of man comes in his glory, and all the angels with him, then he will sit upon his glorious throne. All the nations will be gathered in his presence, and he will separate them as a shepherd separates the sheep from the goats. (Matthew 25:31-32)

Although this passage defines the Annunaki design, as with most sayings of the Galilean Jesus it is invariably interpreted through a theological prism that distorts its meaning. No biblical phrase has acquired more manipulative ideological detritus than "Son of Man."

In the traditional perspective, "Son of man" is the natural counterpart to "Son of God." As "Son of God" affirms the Galilean Jesus' "divinity," so "Son of man" affirms his "humanity."



Jesus separates the sheep from the goats. Mosaic, Ravenna, Italy, 6th century.

The expression "son of man," which is a translation of the Hebrew *ben Adam*, occurs 107 times in the Old Testament. Supposedly a generic term for "human being," *ben Adam* literally refers to an offspring of Adam. As already explained, "Adam" is the name of the prototypical hybrid-human ancestor. As a vehicle for Annunaki consciousness, *ben Adam* symbolizes the antithesis of humanity. Some rabbinic literature and writings of the Kabbalah expand on the "original" Adam as the ideal template of a future perfect race, the so-called *Adam Kadmon*.

In the New Testament, the phrase "the Son of man" occurs 81 times in total, 69 times in the Galilean Jesus' sayings, and always with the definite article in ancient Greek. This interests textual scholars since the definite article is not used this way in the Old Testament, or in other surviving Greek documents of antiquity.

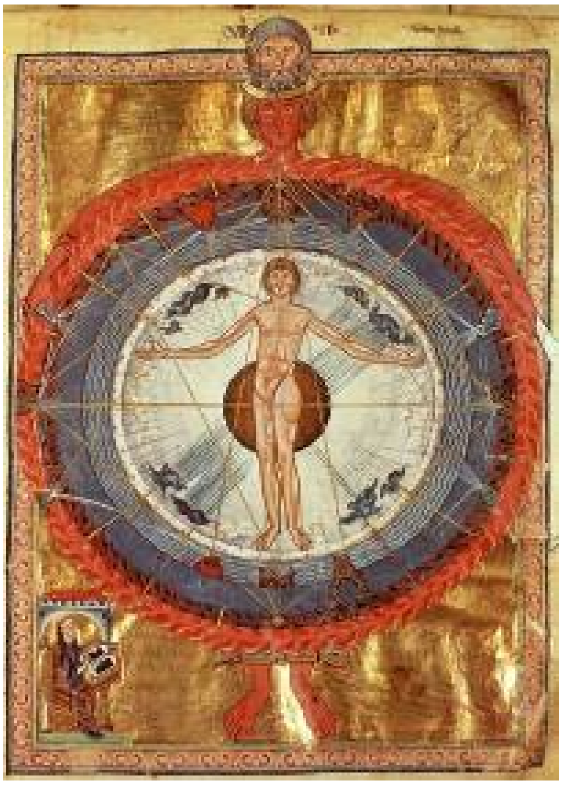
But "*the* Son of man" is used as a definite title in the Book of 1 Enoch, several Aramaic and Hebrew fragments of which were discovered at Qumran, and which most specialists date from between 150 BC and 50 BC. According to Enoch, God will punish fallen angels and wicked humans in the Last Days through an eschatological figure known as "the Son of man." This will happen seventy seven generations from Adam.

> And he answered and said unto me: This is the Son of Man who hath righteousness, With whom dwells righteousness, And who reveals all the treasures of that which is hidden, Because the Lord of Spirits hath chosen him, And whose lot hath the pre-eminence before the Lord of Spirits in uprightness forever.
>
> And this Son of Man whom thou hast seen shall rise up the kings and the mighty from their seats, And the strong from their thrones And shall loosen the reins of the strong, And break the teeth of the sinners.

Listed as the seventy seventh name in Luke's genealogy, the Galilean Jesus is meant to be understood as Enoch's prophesied "Son of Man." So what is meant by "*the* Son of man?"

The definite article distinguishes this "Son of man" from all others. It is an upgraded model of a genetically engineered species. As an ongoing project, not only was the "Adam" open to improvement, its purpose was to progress toward the true Adam, or Adam Kadmon, who carries the maximum DNA potential without actually being human. For this reason, the Hyksos branch of Adamic hybrids gave themselves a license to continue bloodline agendas.

Authors of the New Testament considered Jesus of Galilee to be *The* Son of man, the perfect "Last Adam," implying he had achieved a genetic advancement.



Adam Kadmon, Hildegard Von Bingen, c 1240

The Last Adam

Cosmic Identity Theft

> The first man Adam became a living being; the last Adam, a life-giving spirit. (I Corinthians 15:45)

> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. (Romans 5:14)

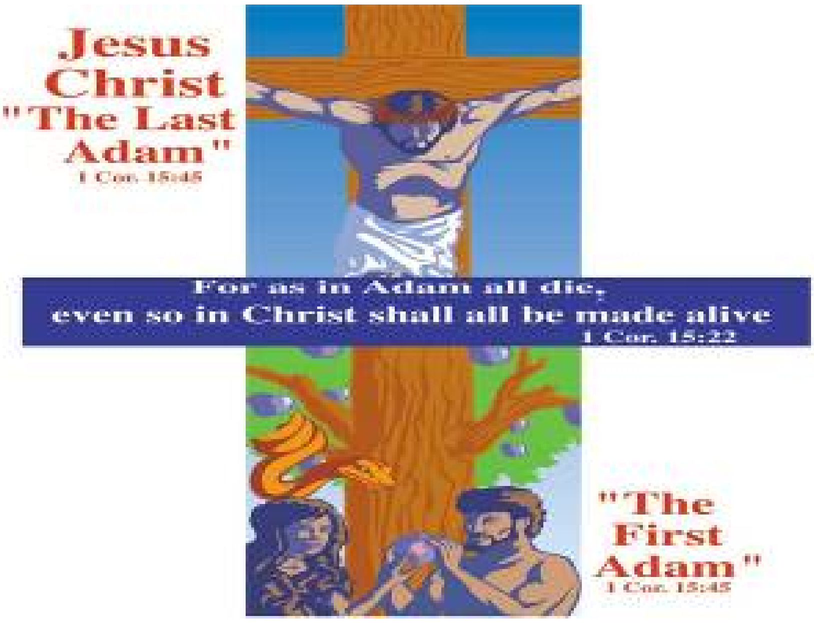
Written before the Gospels, Paul's epistles reveal next to nothing about the Galilean Jesus. They explain only Paul's theology, which is unrelated to historical fact.

Inside Judea, things did not pan out exactly how the Galilean Jesus had expected, and not enough Jews of Hyksos descent responded positively. News of his demise at the hands of the Romans would definitely create the impression of failure. So for Diaspora Jews scattered throughout the Roman Empire, who numbered more than double the approximately two million Palestinian Jews, Paul put a different spin on events.

Millions have pondered and debated the finer points of Paul's message. He has been credited with, and accused of, spreading the idea of salvation by "faith" in a crucified savior. He is admired for waxing lyrical about "love," and at the same time blamed for institutionalizing chauvinism, intolerance, and dogmatism.

Despite its popularity with Christians, Paul's "Adam" theology is construed by critics as a highly ambiguous personal interpretation, and a convenient way of insinuating Genesis into his salvation scheme. Some question whether Paul genuinely believed Adam was the historical first man.

It hardly matters. Paul's interest was the non-human Adamic race. Having long since assumed human identity, non-humans may genuinely believe they are human, but they are not. For Paul, Genesis Adam was only a "type of Him who was to come." Adam was never the original human blueprint. The hybrid Adamic race would advance and evolve to the point of the "Last" Adam – the Galilean Jesus.


Jesus Christ "The Last Adam"
1 Cor. 15:45
For as in Adam all die,
even so in Christ shall all be made alive
1 Cor. 15:22
"The First Adam"
1 Cor. 15:45

But Adam implies Eve. So where is the Last Eve? In Paul's salvation theory, crucifixion of the "Last Adam" atones for the "sin" of the first Adam, but the principle blame for "sin" is attached to Eve, who was seduced directly by the serpent. So why does Paul leave Eve out of his restoration process?

Was this misogyny due to his literal belief that a talking snake had tricked a woman into eating a fruit? Or did Paul associate Eve with being human? Did not the Annunaki agenda require the "Adams" to assimilate genetic code from a human "Eves?"

Paul, along with the Gospel writers, portrays the Galilean Jesus as though he was a thirty year old asexual virgin bachelor. Paul takes this absurdity a step further by making him the poster boy for a race of sexual predators. And that being the case, surely the "Last Adam" would be the raider-in-chief?

What did the Galilean Jesus accomplish for the Hyksos agenda to qualify him as the Last Adam? Beyond the veils of silence and secrecy, clues exist, but first a long overdue investigation of the Galilean Jesus' background is in order.

6

Mary, Joseph, & John

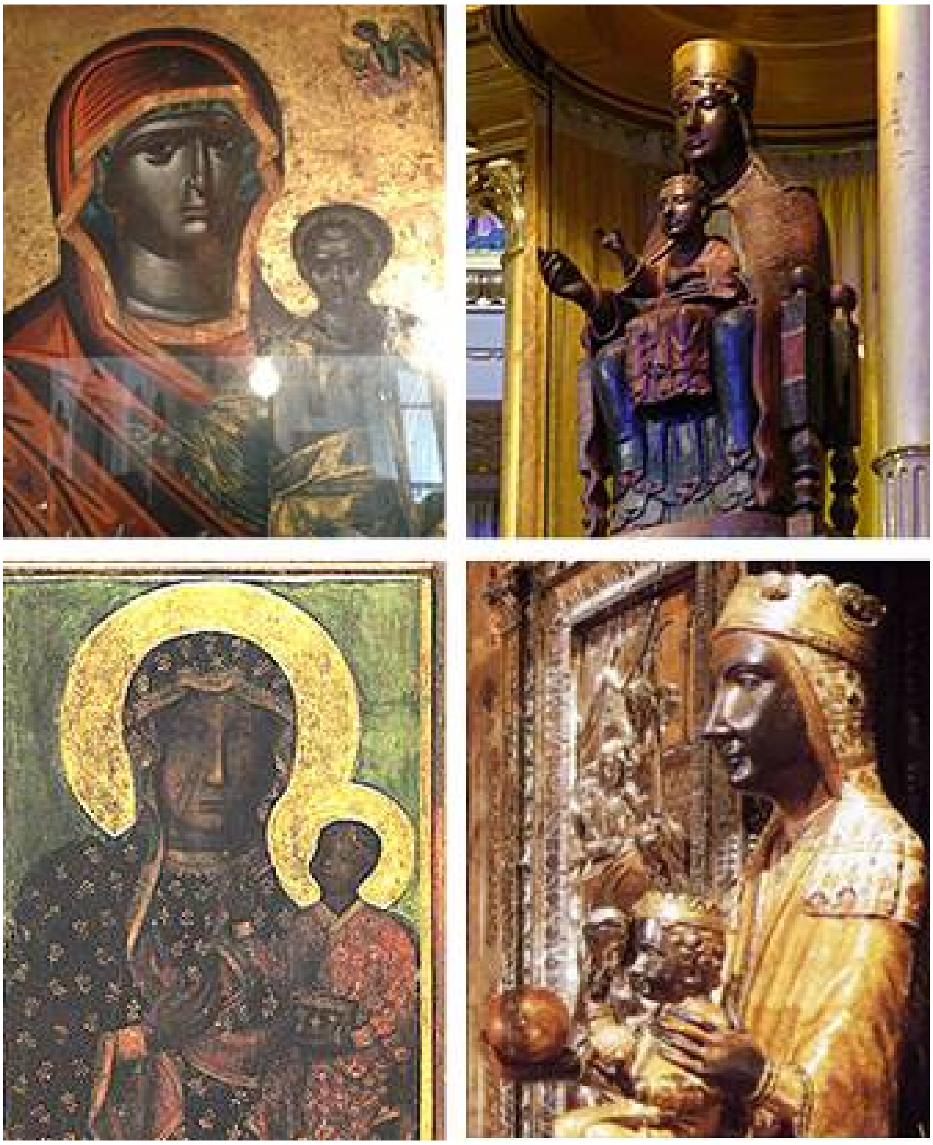
In the absence of forensic evidence, most New Testament scholars agree the identity of the Galilean Jesus' biological father will always will be unknown. As an unsolvable mystery at the very foundation of the Christian faith it is a subject best left alone.

Jesus' biological mother is altogether different. Whether or not she was descended from King David, Mary was a simple Jewish girl. Expected to follow the rigorously codified laws on sexual behavior, and observe the decrees on marriage passed down by scriptural tradition, any controversy surrounding her pregnancy would have ended with her marriage to Joseph.

With one or two exceptions, that is about the extent of academic research into the Holy Family. So profound and multi-layered is the web of distortion underpinning the New Testament investigation into the Galilean Jesus' origins is stalled before it even begins. Fortunately, historical information is not conveyed by the written word alone.

The Dark-skinned Woman

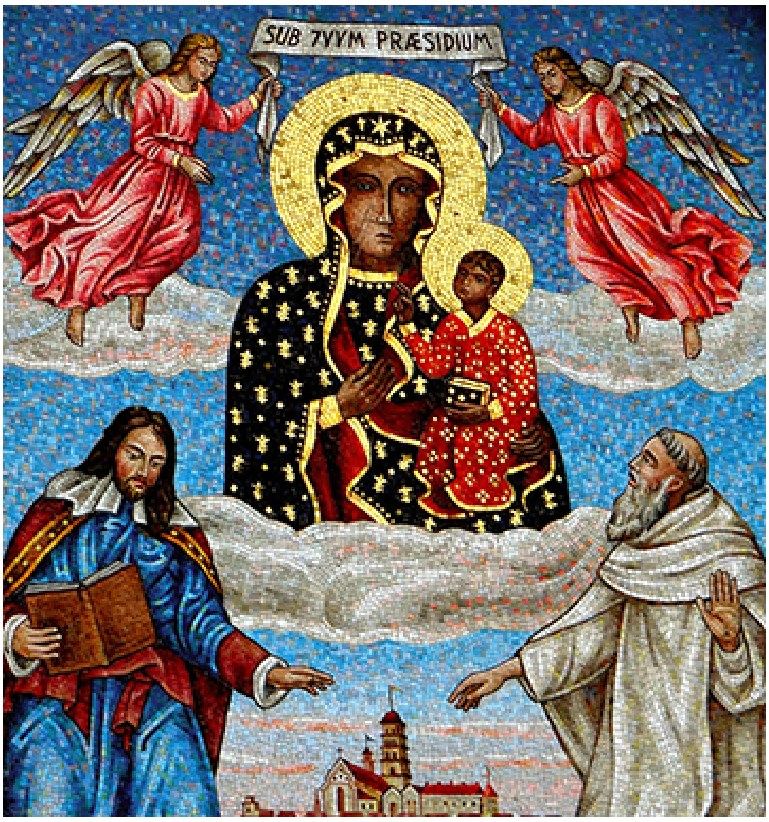
Archeologists, historians, folklorists, psychologists, and scholars across many disciplines, know from experience that the past is often revealed through works of art, deliberately or unintentionally. And *all* the earliest images of Mary contradict her accepted myth.



Scattered throughout Europe, around 500 mostly wood statues and paintings depict the Madonna and child with dark brown skin. Despite concerted efforts by the Church to explain away the coloration as soot or age patina, each "Black" Madonna is the focal point of a cult stirring such devotion in the faithful that the Church now seeks ways to exploit them.

Many Black Madonnas are located in Eastern Europe, but over sixty per cent are found in France, and most of them in the south, where alternative legends of the Virgin Mary circulate. Studies into the history of the Black Madonnas indicate this depiction of Mary and child is the original model. Later, when all representations of the Madonna were monitored by the Inquisition, the white Madonna became the official standard.

But why would white-skinned Europeans portray their most sacred icons with dark skin?



Some researchers wax poetic on the eternal significance of the ancient mother Goddess whose dark skin mirrors the dark soil of the earth; others explain reverence of the Black Madonna is merely a continuation of Isis worship, and Isis was black. Although the Church did borrow extensively from pagan tradition, the presupposition that Mary was a native Palestinian blurs the palpably obvious. Early Christians knew Mary was brown-skinned and depicted her complexion as accurately as possible.

Almost all the women associated with the Galilean Jesus happen to be named "Mary." *Mary*, mother of Jesus; *Mary* Magdalene; *Mary* of Bethany; *Mary* mother of James the younger; *Mary* mother of John Mark; *Mary*, the wife of Clopas, and *Mary* of Rome. Is it purely coincidental? Or is "Mary" (Hebrew, *Miriam*) only a title used to conceal their background and their real names from the uninitiated?

In the Dead Sea Scrolls, none of the main protagonists are identified by their real names. Use of aliases and stylized names appears standard practice within the Hyksos cult.

The Black Madonna's fine facial features give her an unmistakably south Asian appearance, and not North African. From the large hordes of Roman coins discovered in Indian port cities, archeologists know that bilateral trade between western India and the Roman Empire peaked during the first century CE, after Rome had conquered Egypt and opened up the Red Sea, and before the rise of Islam closed contact between India and the West. During this time the prosperous Jewish business community in India had its Indian counterpart in Judea.

No documented migration of people from India to the Middle East exists, but one group of Indians is known to have traveled west in this period. Known later in Europe as "Gypsies," they are the predecessors of today's Romani people. By all accounts, white Europeans assumed these Indians came from Egypt due to their dark skin.

Gypsy society is tightly closed to outsiders, and there is no tangible evidence of their history or religious beliefs. Much Gypsy folklore, however, is centered on the infant Jesus. Gypsies (Romani) still teach their young that Jesus was protected by Gypsies after he was taken to Egypt after his birth. One legend claims the nails used by the Romans to crucify Jesus were made by a Gypsy blacksmith. Originally, the Romans told him to make four nails, but he withheld one at the last minute when he learnt their purpose. As a result, Jesus was fixed to the cross with three nails, and spared the agony of a nail through the heart.

All European states, with the support of Catholic, Protestant, and Orthodox churches, have had laws to repress or expel Gypsies at one time or another. Strangely, anti-Gypsy sentiment was sporadically whipped up by an accusation that Gypsies refused to help the infant Jesus along his journey to Egypt.

Sarah the "Black, patron saint of Gypsies

The patron saint of Gypsies is Saint Sarah, or "Sarah the Black." Every year a mass pilgrimage of Gypsies visits her holiest shrine on the coast of southern France, where legend states that Sarah arrived together with the so-called "Three Marys," the three women who allegedly came to the tomb of Jesus in Gethsemane. The iconography of Saint Sarah resembles a carbon copy of the Black Madonna.

The authors of the groundbreaking book, *Holy Blood, Holy Grail,* suggest Sarah is actually the daughter of Jesus and Mary Magdalene, an idea repeated by Dan Brown in *The Da Vinci Code.* But if that is the case, is Sarah not a dead ringer for her grandmother?

The "Jewish" population of Judea was divided into three castes of pure blood descent—priests and Levites, who were from the tribe of Levi; and pureblood Israelites from the remaining tribes. A fourth social group was for those judged to be "impure," which included illegitimate births, and the families of Gentile converts.

Because it was accepted that Christ was Davidic, Matthew and Luke show Davidic genealogies for the Galilean Jesus, but neither genealogy connects to Mary or the biological father. So no reason exists to suppose Jesus was Davidic, or even a pureblood Jew.

The modern Church is disinclined to prohibit veneration of the Black Madonna since it has exploited the cult of the virgin for almost two thousand years. But if it were ever to consider a ban on the Black Madonna, the Church would have to explain why. And it could never do that.

> The story of the Black Virgin may also include a heretical secret with the power to shock and astonish even post-Christian attitudes, a secret, moreover, involving political forces still influential in modern Europe. Ean Begg, *Cult of the Black Virgin*

The Cover-up

Before her theological profile was fully developed, the Galilean Jesus' mother was a major embarrassment. Mark records nothing of Jesus' birth, affords no special honor to Mary, and does not even mention Joseph. No reference is made to Mary in the earliest extant version of the Gospel of John.

Mark records an incident when a group of neighbors refer to Jesus as the "son of Mary" (Mk 6:3). In this staunchly patriarchal society, maternal identification was an insult usually reserved for someone whose parents were not married. In the Gospel of John, some Pharisees respond to Jesus with the terse comment, "we were not born of fornication" (John 8:4), implying that he was. Chances are most Pharisees regarded Jesus as illegitimate, a *mamzer*, worthy only of disdain. The same accusation is made by later rabbinic writers who condemn Mary.

If the Galilean Jesus was looking for wider acceptance, the charge of illegitimacy was the most damaging of all, as it disqualified him from any kind of leadership role in the Jerusalem Temple cult that was first century Judaism.

In the birth narratives, Mary is portrayed as an ingénue, and as a betrothed girl she would have been no more than fourteen years old. But there was nothing extraordinary about a betrothed girl becoming pregnant by her fiancé during the betrothal period. In such cases, the marriage would simply take place as soon as possible, and before her pregnancy was visibly obvious.

If Mary's pregnancy had the potential for scandal, she must have been married to someone other than the child's father. Throughout the Middle East, and particularly in Jewish Palestine, once identified, female "fornicators" were liable to be stoned to death. Husbands had the authority to kill adulterous wives. If such a woman was to death, news of her infidelity would soon become public knowledge. Was Mary killed?

According to Matthew, when Joseph hears of Mary's pregnancy he initially wants a divorce, but is convinced otherwise by an angel in a dream, and agrees to raise the child – which is an expedient way to explain why Jesus was adopted. In a possible scenario where Mary was killed after giving birth, her husband would definitely *not* have adopted her child. So not only was Joseph not Mary's husband, they were never betrothed. Whether her child was taken by Joseph, or by his biological father, is arguable, but he was not taken by Mary's husband.

The Stepmother

If his mother was dead, how could Mary be present during the Galilean Jesus' public ministry? The answer is simple. Every significant woman in the sect was called "Mary." If Jesus had a stepmother, her name would be "Mary." And the same name is essential to obscure the truth.

According to the Gospels, Mary had other children, which complicated things for early Church theologians who declared Mary an eternal virgin. It was decided, therefore, that Jesus' siblings were Joseph's children by an earlier marriage, and Mary was only the stepmother to her other children.

But textual evidence suggests the reality was the other way round. Mary was only the stepmother to Jesus, and Jesus' Gospel siblings were Mary's children.

Luke recounts the following episode:

> And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. (Lk 2:42-45)

What "parents" would return home from a family trip without their twelve year old son? How many would need a day before they noticed he was missing?

During the famous wedding at Cana recorded in the Gospel of John, there is a brief exchange between Jesus and his "mother" that defies the conventional myth:

> On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what have I to do with you?" (John 2:1-4)

Can Jesus' curt riposte to his mother be explained away as an expression of frustration? Or does "woman" signify a lack of respect on his part? The impression created by the abrupt words, "what have I to do with you" is of a stepson rejecting his stepmother.

Mary and her family make sporadic appearances in the Gospels. Mark records an occasion when Mary and her other children try to "seize" Jesus to prevent him from speaking in public (Mk 3:21):

> And when his family heard it, they went out to seize him, for people were saying, "He is beside himself."

All three synoptic gospels include the following scene:

> And his mother and his brothers came; and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him, "Your mother and your brothers are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking around on those who sat about him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother." (Mk 3:31-35, Mt 12:46-50, Lk 8:19-21)

Are these fabricated dramas to score theological points? If Mary and her other children are Jesus' step-family, and not biological relatives, then they make perfect sense. And the manifest distance between them is a subplot that needs no explanation.

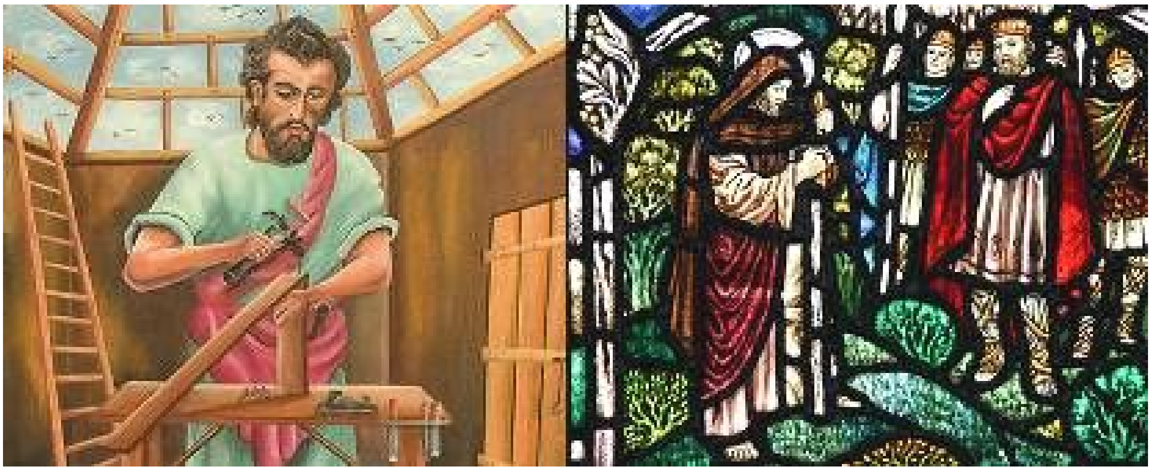
Matthew quotes Jesus saying "a prophet is not without honor except in his own country and his own house" (Mt 13:57); John's Gospel states that "even his brothers did not believe in him" (John 7:5). But what about Joseph?

Man of the Craft

We appear to have only two pieces of information about Joseph. He was the Galilean Jesus' guardian; and he was a "carpenter" (Mt 13:55). Joseph's influence over Jesus is hazy, except that Jesus himself is also described as a "carpenter" (Mk 6:3), which infers he served an apprenticeship under Joseph.

This image of the savior as a humble woodworker was encouraged by the Church, and embraced by the faithful. Jesus was everyman – a salt-of-the-earth honest laborer. The problem with this picture is that it is due entirely to a naïve, or rather expedient, translation of the Greek word *tekton* as "carpenter."

Literally meaning "craftsman," an ancient *tekton* was a "man of the Craft." Echoing ancient Egyptian themes, Plato's "Creator" in the *Timaeus*, is called *tekton*; the *arche-tekton* is the "Architect of the Universe." As a student of the esoteric, belonging to a hermetic brotherhood, a *tekton* did not often dirty his hands. In Modern Greek, *tekton* means "freemason" (*Collin's Contemporary Greek Dictionary*, 168, 311; *Oxford Dictionary of Modern Greek*, 189).



Joseph, the craftsman (left), or (right) Joseph, "Man of the Craft"

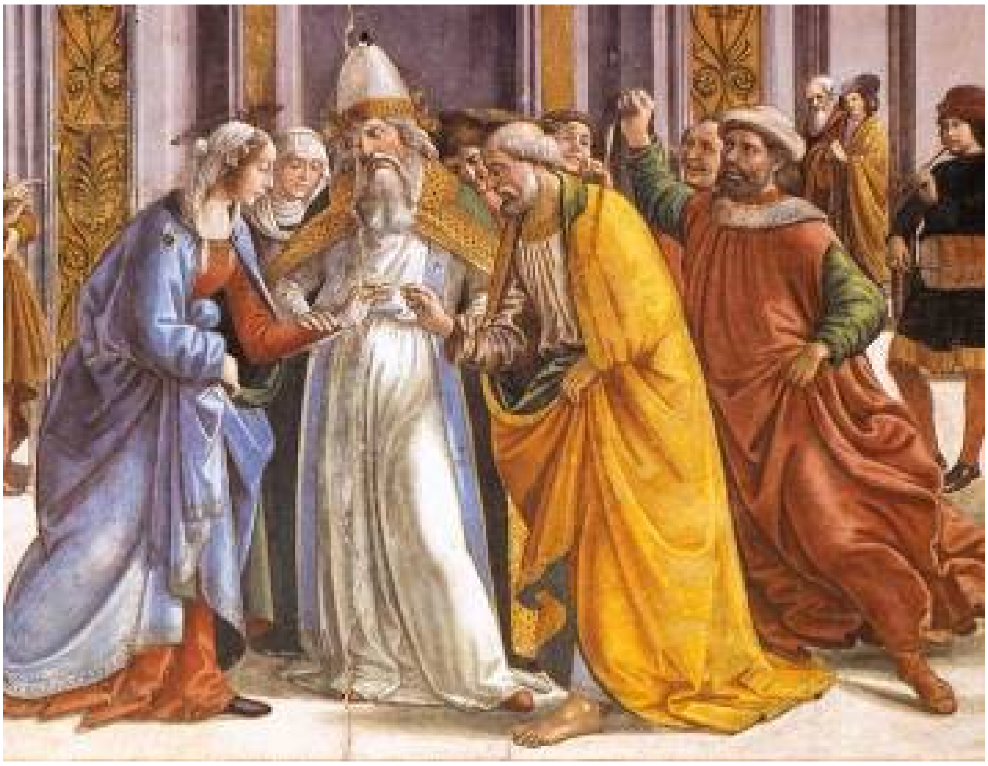
When Jesus speaks at a local synagogue in Galilee, we are told the audience "takes offense." In Luke's Gospel, the assembled mob tries to kill him. They ask rhetorically:

> Is not this the carpenter? (Mk 6:3)
> Is not this the carpenter's son? (Mt 13:55)
> Is not this Joseph's son? (Lk 4:22)

In the standard apologetic, self-righteous Galileans cannot accept that one of their own, a simple tradesman, might be a "prophet," and they react indignantly. A more plausible interpretation would be that the locals associate Jesus with "tektons," and specifically with Joseph, who was apparently known, and resented, as a secret society kingpin. "Guilt by association" caused them to be "offended" by Jesus, not the outrageous presumptuousness of a manual laborer.

Mark's Gospel does not mention a stepfather named Joseph, but another Joseph who plays a central role in the immediate aftermath of the crucifixion:

> Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were



Detail from Ghirlandaio, *Marriage of Mary*, c 1490

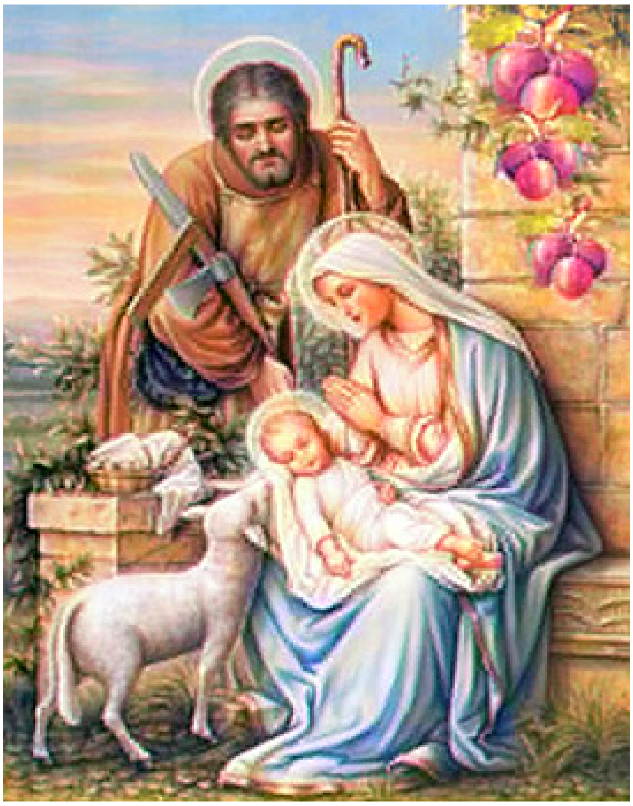
As Joseph gives a wedding ring to Mary in this depiction of a non-biblical scene, a man coming from behind Joseph is about to strike him with a raised fist. Why?

> already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. (Mk 15:43-45)

This event breaks with Roman protocol, as crucified men were refused burial, the custom being to leave bodies to rot (or be pecked by birds) on the cross as a public spectacle. According to Matthew and Luke, Joseph of Arimathea was both a rich man and an influential member of the Sanhedrin - the supreme council that governed Judaism under Roman auspices (Mt 27:57-61; Lk 23:50-56). Josephus describes Pilate as cruel and brutal, but also notoriously corrupt, so the possibility that money exchanged hands between them does not stretch the imagination.

Handing over the body would also imply an acknowledgment by the Romans that Joseph of Arimathea was in some way related to the deceased. In extra-canonical tradition, Joseph of Arimathea is the Virgin Mary’s paternal uncle, and therefore Jesus’ great uncle, who became legal guardian out of necessity after the first Joseph "passed away."

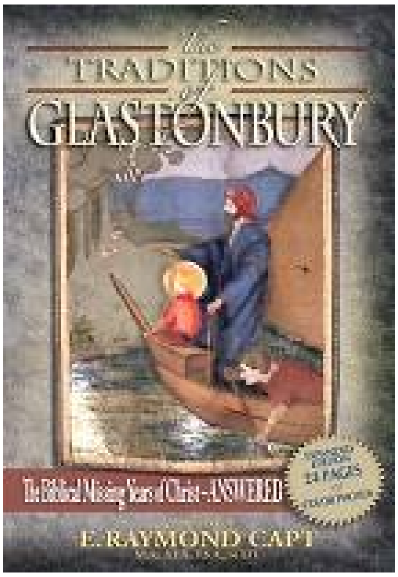
Linguistically, as the name "Joseph" combines "Io" and "Seth," it is therefore a 'statement name," with Seth the protective deity. Strictly speaking, only the honorific *Arimathea* separates the two Gospel Josephs, but nobody knows where or what Arimathea is. Luke claims Arimathea is "a city in Judea," but no such place is documented in any maps, censuses, or archives, of any period anywhere in recorded history. Are the two Josephs the same man? It would seem so.


Carpenter Joseph holds a shepherd's crook

On the face of it, Arimathea is a total mystery, but clearly it meant something to someone. Is Arimathea a sectarian name or title with a special significance for members of a Hyksos brotherhood?

The Sorcerer's Apprentice

By all accounts, Joseph of Arimathea's wealth derived from supplying Rome with tin from the mines of Cornwall. Tin was then akin in importance to that of steel today. As a metal and shipping magnate, he reputedly owned one of the largest private merchant shipping fleets afloat. In Britain, a surviving tradition claims Joseph of Arimathea brought the young Galilean Jesus to southwest England on at least one of his voyages. Once there, Jesus was instructed in the Celtic mysteries. The English poet-mystic William Blake's famous poem *Jerusalem* is based on this legend.



Among the places Joseph and Jesus reputedly visited are Stonehenge and Glastonbury in Somerset, which at the time were sacred sites of the Celtic Druids. In a letter to the Pope, St Augustine claims to have discovered a church in Glastonbury that was built by followers of Jesus, but according to local legend, this same church was actually built by Joseph of Arimathea *and* Jesus, and dates back to pre-Roman times, or before 43 AD. Glastonbury Abbey is thought to have been built on the site of the original church.

Glastonbury, and Glastonbury Tor (conical hill), is the focus of more fable and esoteric myth than any other location in the British Isles. The hill is basically a spiral labyrinth or maze with seven deep, almost symmetrical terraces that defy explanation by conventional archeological models.

Similar to Cretan labyrinths, the pattern on Glastonbury Tor was created for ritual purposes long before the Druids used it in their rites and initiation ceremonies. Today, Glastonbury Tor is thought to be at the intersection of powerful ley lines, and is a destination for Christian pilgrimages and seasonal rituals by magicians, witches, pagans, and various occult groups.

Nearby Glastonbury Abbey is understood to have been constructed by a secretive guild of masons using Pythagorean numerology and arcane architectural principles similar to those observed at Chartres Cathedral. During the Middle Ages, Joseph of Arimathea and Glastonbury featured in numerous Arthurian romances and legends of the Holy Grail. King Arthur's supposed grave remains a tourist attraction at Glastonbury Abbey.

No question Glastonbury and the English southwest was a magnet for mystics and ancient "tektons." And researchers have discovered potential links between the Celtic mysteries and the Dead Sea sect that preserved Enochic lore.

Glastonbury Tor

The *Book of Enoch* contains numerous astronomical observations. In one section, Enoch is told by an angel to come north with him in order “to measure.” In another passage the measurements given are those of the rising and setting of the Sun at different times of the year. From the description of the Sun at midsummer, it is calculated that Enoch is not in the Middle East, but at the latitude of southwest England.

> And the Sun returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

Family Feud

For Protestant Christians, the Virgin Birth is not official doctrine. Protestant theologians in general consider Joseph the most likely candidate, but the biological father of the Galilean Jesus is as irrelevant to Protestant salvation paradigms as it is to Paul.

So the question remains. Why do Matthew and Luke deny Joseph was the father? If the idea was to exclude Joseph from the equation why construct elaborate birth narratives that include him? Everyone must have known Jesus had a guardian. The truly embarrassing information was his biological father's identity.

Some scholars reason Luke combines the families of Jesus and to evangelize followers of John the Baptist, who constituted a rival sect to the early Christians. As mentioned previously, Luke states John was conceived "in the days of Herod" (37 BC - 4 BC), and Jesus was born during the Roman census of 6 AD, which indicates a generational gap between them. Luke then describes a difference of only six months between the births of John and Jesus. By misrepresenting their age difference, what is Luke trying to conceal?

John the Baptist's historicity is confirmed by Josephus who describes him as a respected ethics teacher whose influence was perceived as a threat by Herod Antipas, who had him arrested and eventually executed. When Antipas' army was routed in battle soon afterward, his defeat was popularly blamed on his treatment of John.

The Gospels do not necessarily contradict Josephus. They describe John as an immensely popular preacher, arrested for condemning Herod Antipas' marital status, and then beheaded at the behest of Antipas' wife. But New Testament scholars struggle to explain John the Baptist's role in the Gospel drama. At the outset, it seems as though John will have a central part, but it is only a cameo in the end.

Church teaching claims John the Baptist proclaimed the Galilean Jesus as the prophesied Christ. The evidence suggests he did no such thing. In all four Gospels, John baptizes Jesus, but the two men do not join together, and do they meet again. John maintains an independent group of disciples, who early Church Fathers considered the greatest thorn in the side of the Church.

Most of Jesus' teachings can be traced to Judaic, Greek, or Buddhist traditions, and his reported statements copy or paraphrase Old Testament axioms. Even his supposedly "unique" message of "the Kingdom" is not original:

Mary, Joseph & John

> In those days came John the Baptist, preaching in the wilderness of Judea, “Repent, for the kingdom of heaven is at hand.” (Mt 3:1-2)

The so-called “Lord's Prayer” also stems from John:

> When Jesus had finished praying, one of his disciples said to him, “Lord, teach us to pray, just as John taught his followers to pray.” (Luke 11.1)

One common suggestion is that John the Baptist was originally Jesus’ mentor, but after Jesus received a higher calling, they had to minister separately. Scholars have long recognized evidence of a conflict between John and Jesus that has not filtered down to the pulpit. Nowhere is this more transparent than on the decisive issue of “Elijah.”

A folk hero throughout the Middle East, Elijah is known mostly for being taken up to “heaven” in a fiery chariot. In the New Testament, Elijah is mentioned more times than Moses, Abraham, or any other revered figure. Fueled by an Old Testament prophecy that he would return in the Last Days (Malachi 4:6), Elijah expectation reached its peak in first century Palestine.

Having provoked questions about Elijah’s whereabouts, and being unaware of the prophecies, Jesus’ disciples were stumped for an answer:

> And the disciples asked him, “Then why do the scribes say that first Elijah must come?” He replied, “Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him”.....Then the disciples understood that he was speaking to them of John the Baptist. (Mt 17:10-13)

On a separate occasion, Jesus says that “if you are willing to accept it, he (John) is Elijah who is to come” (Mt 11:4). But when a delegation of priests and Levites from Jerusalem ask John the question, “Are you the Elijah?” he replies, “I am not.” (Jn 1:21).

Jews in general have a very simple approach to this subject. No Elijah. No Messiah. Whatever expectations the Galilean Jesus had, John the Baptist effectively nailed his chances of being widely accepted as the Messiah.

During John's incarceration, Jesus reportedly said:

> Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (Mt 11:11, Lk 7:28)

This is often misinterpreted as an expression of Jesus' profound respect for John as the ultimate paragon of humility. Earlier in Matthew's Gospel, however, Jesus clarifies what he means by "least in the kingdom:"

> Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven. (Mt 5:19)

As far as Jesus is concerned, John the Baptist was public enemy number one.

Next of Kin

John's arrest is the catalyst for Jesus' own ministry:

> Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (Mk 1:14-15)

According to Luke, Herod Antipas had never even heard of the Galilean Jesus before John's death, which is a strong indication Jesus was not the Christ child Antipas' father sought to eliminate.

> And Herod said, "John have I beheaded: but who is this, of whom I hear such things?" (Luke 9:9)

Why would Antipas automatically connect John the Baptist with Jesus? In the same scene, Mark and Matthew appear to infer occult forces are at work:

> But when Herod heard of it he said, "John, whom I beheaded, has been raised." (Mk 6:16)

> This is John the Baptist, he has been raised from the dead; that is why these powers are at work in him.
> (Mt 14:2)

Some scholars see in Herod's remarks a reference to magic practices Jesus had supposedly learned in Egypt, whereby the captured "essence" of a recently deceased person can be accessed by the living. More simply, Herod's comments can be read to imply the Galilean Jesus had inherited John's "powers."

Jesus is quoted asking his disciples, "Who do men say that I am?" Their first response is illuminating:

> "John the Baptist."
> (Mk 8:27, Mt 16:13, Lk 9:18)

Under what circumstances might the general public perceive John and Jesus as one and the same? A clue comes with the news of John's death.

The custom in the Middle East, then, as it is today, was to bury a dead body as soon as possible. The deceased's next-of-kin was then notified, and the immediate family - father, mother, son, daughter, brother, sister, and spouse observed a *Shiva,* or seven-day mourning period. According to Matthew, after John died, "his disciples came and took the body and buried it; and they went and told Jesus." From outward appearances, Jesus immediately began the customary bereavement:

> When Jesus heard this, he withdrew from there in a boat to a lonely place apart. (Mt 14:13)

> And he said to them, "Come away by yourselves to a lonely place, and rest a while"…And they went away in the boat to a lonely place by themselves. (Mk 6:30-32)

No love was lost between the disciples of Jesus and John. On a previous occasion, Jesus had sent John's disciples packing with a forceful censure of their master, "Go and tell John what you hear and see….blessed is he who takes no offense at me" (Mt 11:4-6). Why then did they report John's death? Was it because the two men were maternal cousins, or because Jesus and John were next-of-kin?

In an interesting scene recorded in all three Synoptic Gospels, the Galilean Jesus is asked from where his authority comes.

> And as he was walking in the temple, the chief priests and the scribes and the elders came to him, and they said to him, "By what authority are you doing these things, or who gave you this authority to do them?" Jesus said to them, "I will ask you a question; answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from men? Answer me." And they argued with one another, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' But shall we say, 'From men'?" - they were afraid of the people, for all held that John was a real prophet. So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things." (Mark 11:27-35)

Plainly, Jesus believed his authority should be recognized as a legacy from John the Baptist, as authority was traditionally inherited. Were he not Jesus' father, the priests and elders would have considered John the Baptist irrelevant to the issue at hand. But since they did not acknowledge John's authority, they would hardly recognize Jesus'.

In the Book of Acts, which is purportedly written by Luke, followers of John the Baptist had already established a presence in Ephesus (modern Turkey) before Paul and the first Christian arrived there. Luke recounts the story of Apollos of Alexandria:

> ….who was an eloquent man, well versed in the scriptures. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught

> accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. (Acts 18: 24-27)

Later, Paul encounters a group of twelve Baptist disciples:

> And he said to them, "Did you receive the Holy Spirit when you believed" And they said, "No, we have never even heard that there is a Holy Spirit." And he said to them, "Into what, then, were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is Jesus." On hearing this, they were baptized in the name of the Lord Jesus. (Acts 19:2-7)

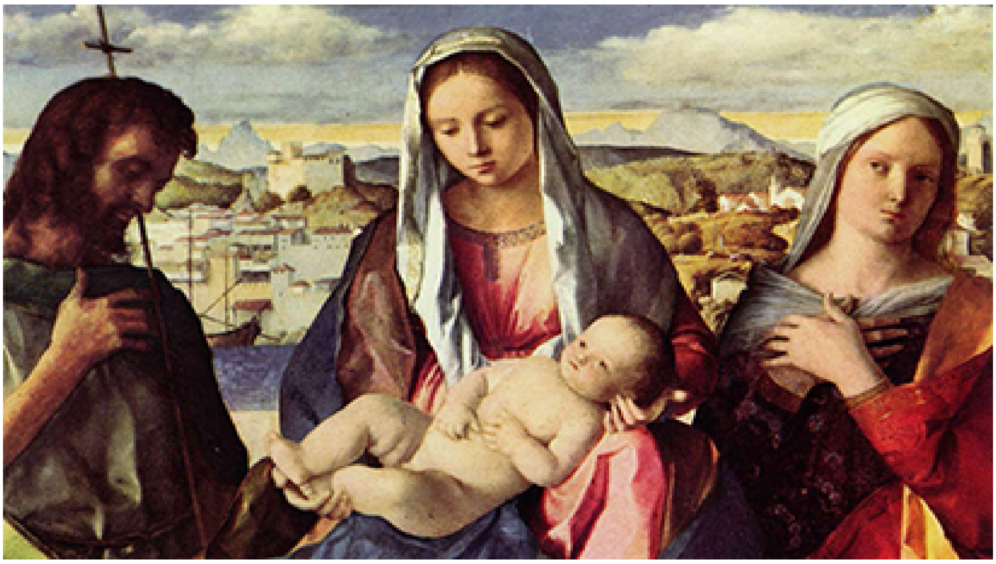
Occurring with ridiculous ease, such instantaneous conversions read as fairy tales. But what if it was explained to John's disciples that the Galilean Jesus was the son of John the Baptist?

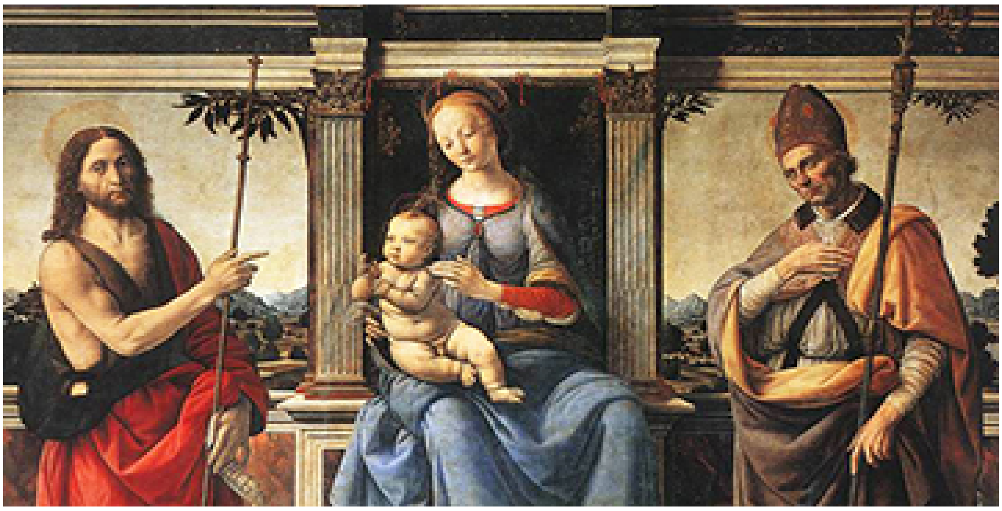
Hidden in Plain Sight

One the great mysteries of European mysticism is why John the Baptist ranks higher than Jesus. Secret societies have hierarchical internal structures designed to preserve their secrets, but even though early Church Fathers denounced the "Johannite heresy," if they knew what was, they never explained it.

Knights Templar churches were invariably dedicated to John the Baptist, and decorated inside not with a crucifix, but with images of John's head on a plate. John the Baptist is also the patron saint of Freemasonry, self-proclaimed keepers of the Templar's legacy, and historical arch nemesis of the Roman Church. According to noted alchemist and medieval mystic Paracelsus (1493–1541), Elijah (John the Baptist), and not Jesus, was the ultimate savior figure.

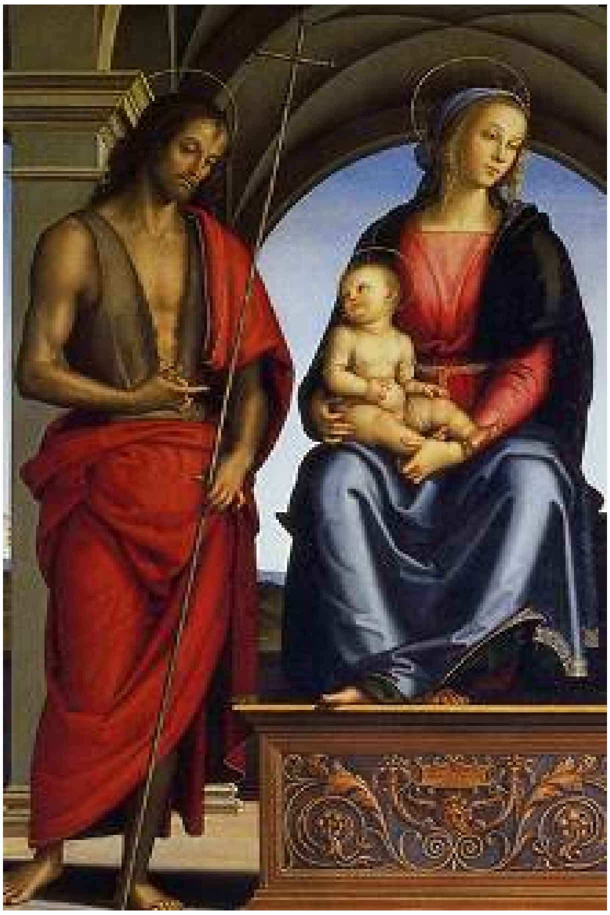
During the Renaissance, there was an explosion of paintings with biblical themes commissioned by private individuals, as well as the Church. In the stringently controlled feudal theocracy of the time, painting was a means to reinforce Church dogma, and for enemies of Catholicism, to undermine it.





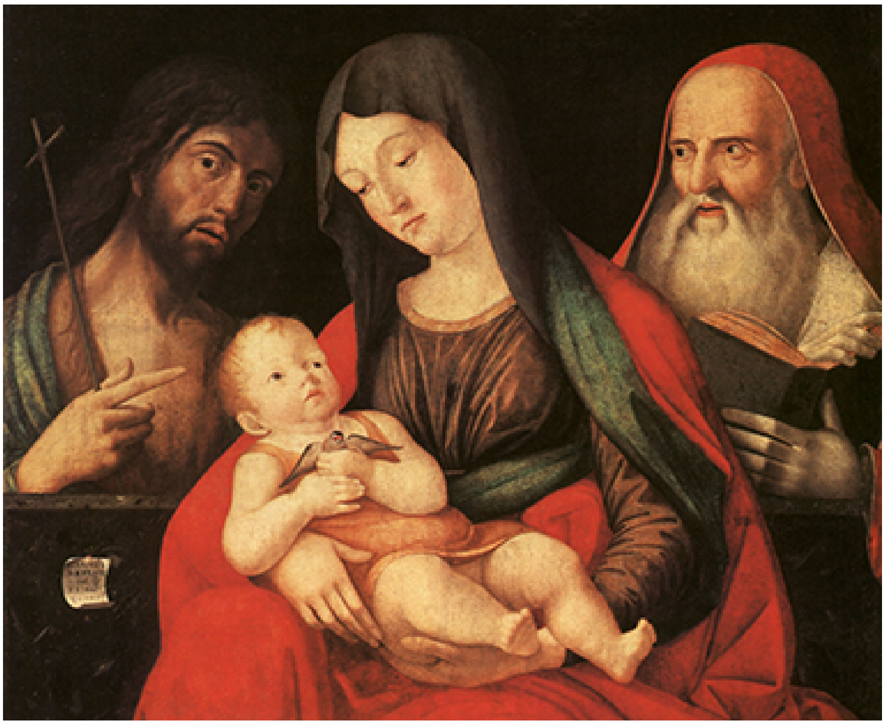
All works of art were monitored by the Inquisition, but supposedly devotional works with conventional Christian motifs sometimes contained "profane" ideas that bypassed unsophisticated censors. They still remain unnoticed by art historians, who focus on painting techniques, and by a general public that sees in an image only what it is conditioned to see.

As the definitive Roman Catholic icon, at least one version of the Madonna and Child was *de riguer* for Renaissance artists. Probably the most popular auxiliary character in the scene was the infant John the Baptist. But some artists chose to disregard traditional ages, and depicted an adult John the Baptist, looking every inch the proud father.



Seemingly unhistorical or impossible images are generally attributed to "artistic license." So the inclusion of an adult John the Baptist signifies his proclamation of Jesus in the Fourth Gospel, "behold the Lamb of God who takes away the sin of the world" (John 1:29). However, other saints and clergymen, who occasionally feature in images of the Madonna and Child, usually stare at John, and draw attention away from Jesus.

In numerous Madonna and Child paintings and sketches, the infant Jesus holds a swallow. Striving for an explanation, Vatican historians construe the swallow as a symbol of the Resurrection. Just as Jesus mysteriously disappears from his tomb before rematerializing out of thin air, so nobody knows where swallows go every year, but they always return. This interpretation ignores the well-known meaning implied by a solitary swallow derived from Aesop's ancient Greek fable, *The Swallow and The Spendthrift*. Renaissance art was, after all, supposed to revive classic themes. Expressed in the aphorism, "one swallow does not a summer make," the moral of the tale is things are not always what they appear to be.

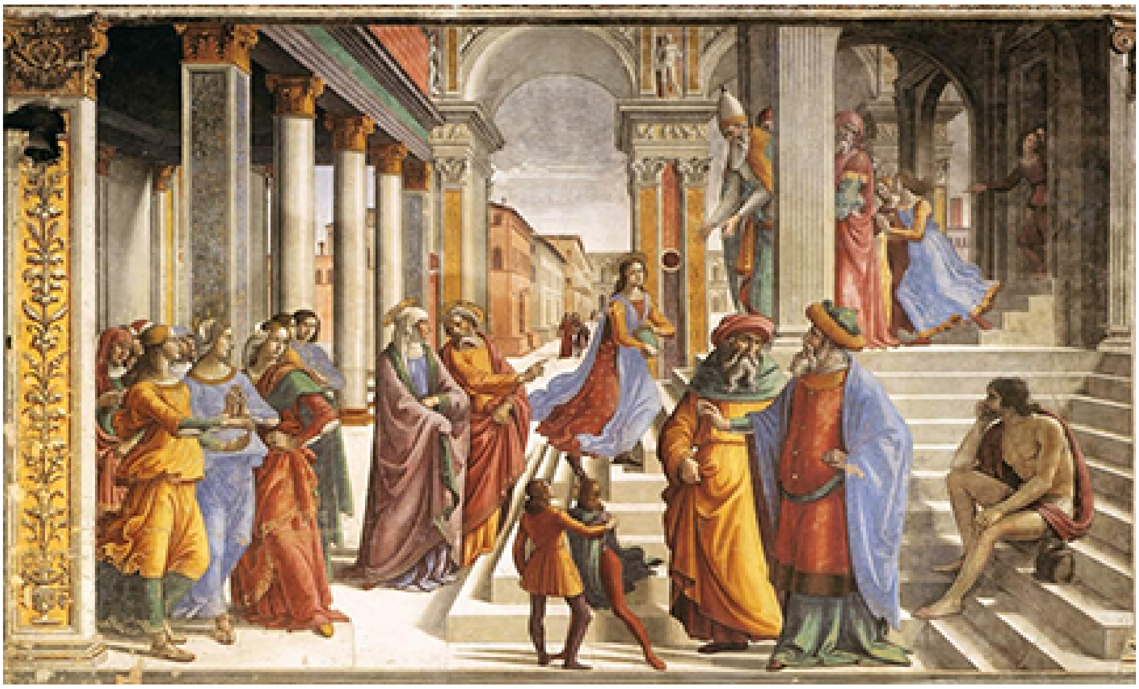


Alvise Vivarini, Madonna and Child with John the Baptist c. 1490

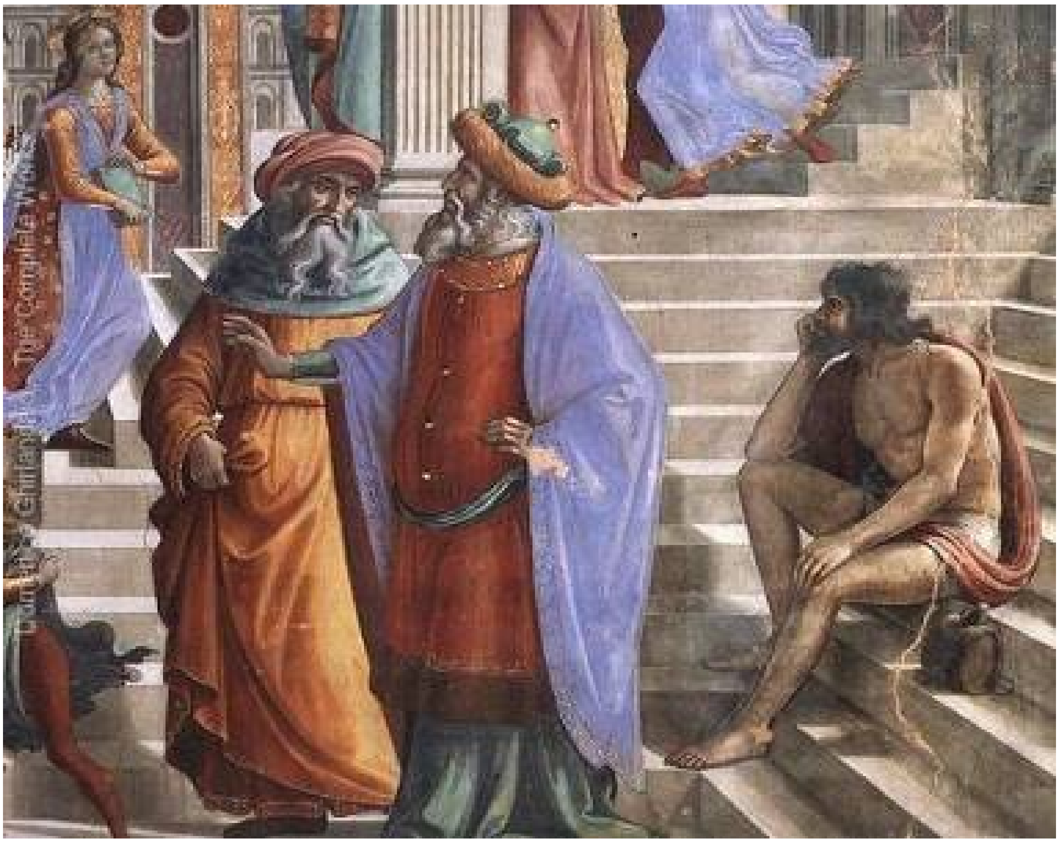
Another popular theme is known as the *Presentation of the Virgin*, which is drawn from the second century non-canonical *Protovangelium of James*. This text presents a narrative of Mary's birth, and makes the absurd claim that she entered the Jerusalem Temple as a three year old to be raised by priests. In the standard image, Mary is shown ascending the Temple steps as a group of priests welcome her. A number of artists contradict the legend and depict Mary as a young adult. One such artist was the celebrated Italian master, Domenico Ghirlandaio, who painted an extraordinary version.

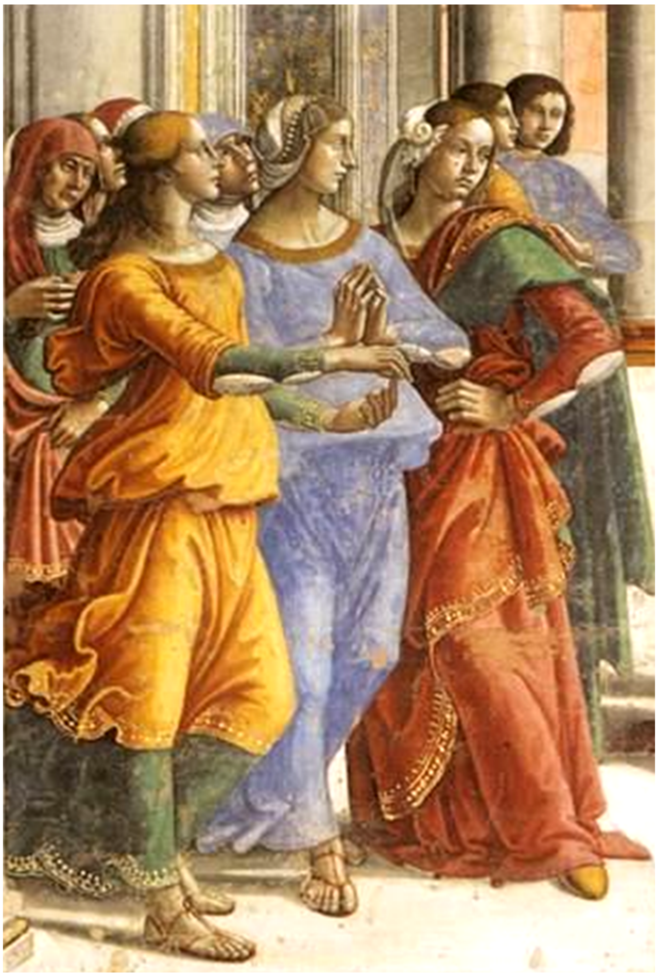
As Mary hurries up the Temple steps, a resigned and somewhat forlorn-looking John the Baptist watches her intently from steps in the lower right hand corner of the picture. In Church tradition, John was not even born when this imagined event took place. If his appearance is artistic license then what is Ghirlandaio's message?

Mary, Joseph & John



Presentation of the Virgin at the Temple, Domenico Ghirlandaio c. 1490





On the left side of the picture, three finely-dressed female spectators strike curious poses. Two of them watch Mary and at the same time make strange hand gestures in her general direction. The leftmost woman seems to make an overtly sexually sign. The woman on the right looks somewhat disapprovingly at John, and stands as though she is accusing him. Ghirlandhaio's art, experts tell us, epitomizes devotional Catholic iconography. It does nothing of the sort.

John the Baptist

If John the Baptist was the father of the Galilean Jesus, then he probably had Hyksos descent, and was apart from mainstream Judaism, if he was even Jewish. Baptism was not a Jewish practice, and is mentioned nowhere in the Old Testament.

Descent from Abraham did not impress John:

Mary, Joseph & John

> Do not begin to say to yourselves, "We have Abraham as our father;" for I tell you, God is able from these stones to raise up children to Abraham. (Luke 3:8)

According to Luke, John was "in the wilderness till the day of his manifestation unto Israel," which is open to various interpretations. It may be significant that the separatist Dead Sea Scrolls community described itself as "Israel," and described its location as "in the wilderness."

John baptizes Jesus, Magdalene Church, Rennes le Chateau, France

Provence in southern France has most of the world's Black Madonna statues, and also the world's largest concentration of churches and buildings dedicated to John the Baptist. Among statues of John, some show him wearing a Roman toga, and not his traditional hair shirt and loin cloth. Nobody seems to know why, but local tradition must have understood him as a Roman citizen, or as somehow connected with a Roman deity, or both.

As one of the few episodes recorded in every Gospel, John's baptism of the Galilean Jesus seems genuine enough, though an actual baptism is not described in the Fourth Gospel. In the synoptic version, Jesus sees "the Spirit of God descending on him like a dove," and hears a "voice from heaven, saying this is my beloved Son, in whom I am well pleased" (Mk 1:10-11, Mt 3:16-17, Lk 3:22).

Because the doctrine of the Holy Trinity had not yet been formulated, this type of theological statement seems anachronistic, and therefore inauthentic. Is it possible the Gospels distort words spoken by Jesus' biological father – John the Baptist?

Anti-Semitism is one of the most common accusations leveled against the New Testament writers. Time and again, "the Jews" are depicted negatively, and blamed for most of Jesus' ordeals. At odds with the apparent "fact" that Jesus was himself a Jew, many scholars view the New Testament's portrayal of Jews as highly suspect.

The Galilean Jesus, however, was first and foremost a Hyksos Israelite, not a "Jew." For elite Hyksos, the Jewish establishment were interlopers of despised origins no different from the Roman army.

7

Spectacle at Calvary

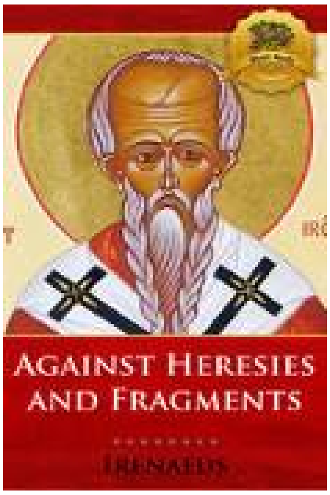
Whether he is considered a Son of God, a social revolutionary, a magician, an itinerant preacher, an inscrutable mystic, a Mediterranean peasant, a failed coup leader, a delusional egotist, or a fictional fantasy figure, one event gets even more mileage than Jesus' birth – his death. And if his arrival is an artfully crafted, but fatally flawed deceit, why should his passing be any different?

The conviction that Jesus' death was staged has always been popular in the Middle East. The Koran claims the Romans unwittingly executed an eleventh hour replacement for Jesus. Found in Cairo, and believed to be copied from an earlier original, a fourth century Gnostic manuscript, known as *The Second Treatise of the Great Seth*, describes Jesus scoffing at the gullibility of his former persecutors, as he secretly watches them crucify a substitute.

According to the early Church Fathers, “Docetism” was the earliest and first major heresy. Docetics insisted Jesus did not die on the cross, and that his death was an illusion. Although “illusion” infers sleight-of-hand was utilized, as opposed to metaphysical or supernatural power, Docetics were caricatured by Christian writers as believers in magical apparitions.

But if Christianity’s first major headache was to convince people that Jesus was actually crucified, then the views of the early Church’s leading heresy hunter did not help much.

Ireneaus of Lyons



Ireneaus (c. 120-200) was the Bishop of Lugdunum in Gaul, now Lyon, France, which was part of the Roman Empire. His body of writings is considered formative in the early development of Christian theology. His best-known book, *Adversus Haereses* or *Against Heresies* is a detailed refutation of Gnosticism and Gnostic sects, which were considered the most serious threat.

For the most part, Ireneaus’ work was dismissed as exaggerated rhetoric by modern scholars until discovery of the recently unearthed Gospel of Judas, in which Jesus asks Judas to betray him. Ireneaus mentioned the Gospel of Judas, and wrote of the sect that produced it:

> They declare that Judas the traitor was thoroughly acquainted with these things, and that he alone, knowing the truth as no other did, accomplished the mystery of betrayal; by him all things were thus thrown into confusion. They produce a fictitious history of this kind, which they style the Gospel of Judas.

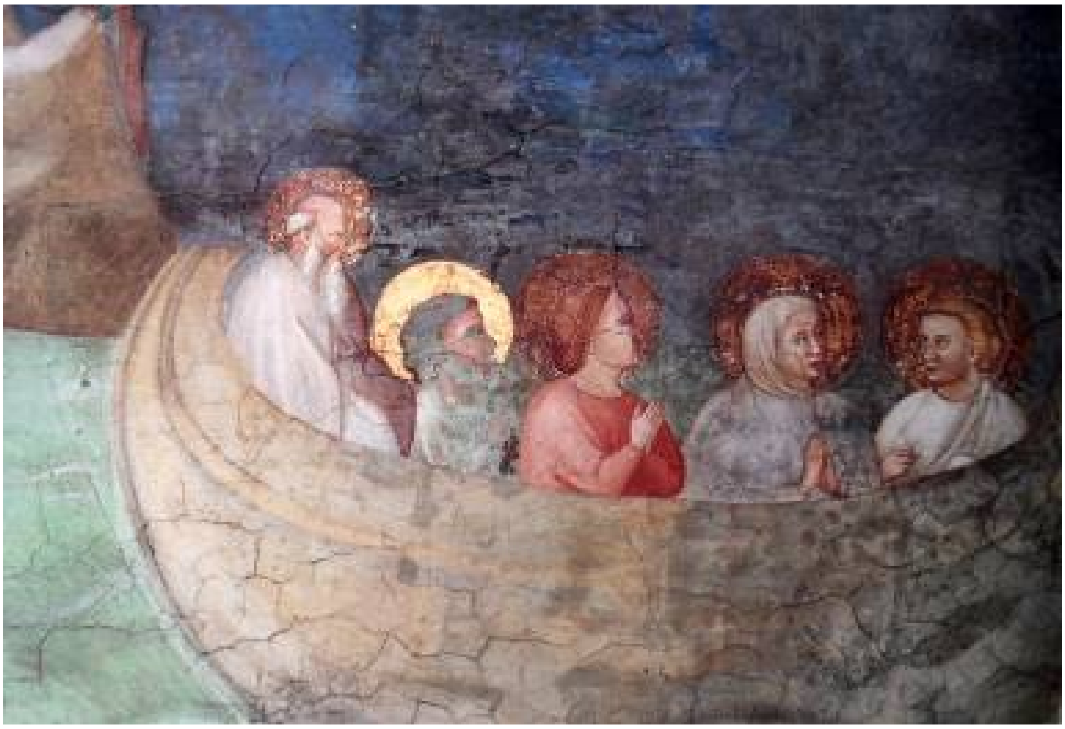
In his exposition of the teachings of Basilides, an early second century Egyptian, who wrote over two dozen books of Gospel commentary (all now lost), Ireneaus explains Basilides’ view that Simon of Cyrene was actually crucified,

> Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Jesus, was crucified, through ignorance and error, while Jesus himself received the form of Simon, and, standing by, laughed at them.

For Ireneaus, Jesus' crucifixion was real, but he did not believe Jesus was crucified in his thirties. Ireneaus castigated those who believed Jesus died prematurely, insisting instead that he lived to an old age:

> Jesus therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be the first-born from the dead, that in all things He might have the pre-eminence. (*Adversus Haereses*, Book II, Ch 22)

As he was based in Lyons, Ireneaus would almost certainly have known the local legend that Jesus and Mary Magdalene had escaped persecution in Palestine to live in the south of France. Did he manage to find a way to accommodate the one legend with the other?



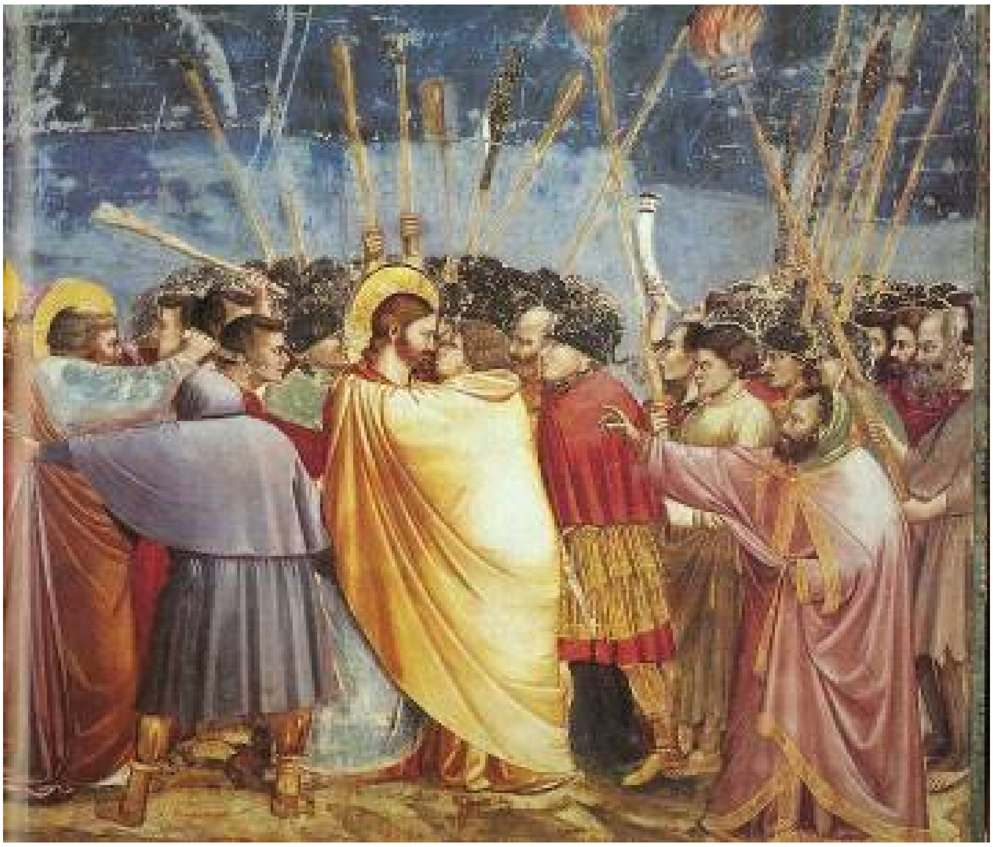
Joseph of Arimathea brings Jesus and the three Mary's to France

The Illusion

Apart from a few incongruities in the different accounts, all four Gospels tell a similar tale of Judas' betrayal of Jesus. The storyline is highly dubious, however, because Jesus reportedly knows about his betrayal in advance. Moreover, if Temple authorities rely solely upon Judas' kiss to recognize Jesus, how would they know Judas kissed the right man?

NATIONAL GEOGRAPHIC
The Judas Gospel
HERBERT KROSNEY
The Lost Gospel
The Quest for the Gospel of Judas Isc
The Gospel of Judas

In May 1983, a Coptic language manuscript *Gospel of Judas* surfaced in the Geneva antiquities market. Experts soon recognized its significance after it was carbon dated to 280 AD, plus or minus 60 years. Since Ireneaus railed against the Gospel of Judas in 180 AD, the Coptic text was likely translated from an earlier Greek version.



The Kiss of Judas, Giotto di Bondone, c. 1306. Who did Judas kiss?

The introduction is self-explanatory:

> The secret account of the revelation that Jesus spoke in conversation with Judas Iscariot during a week three days before he celebrated Passover.

In conversation with Judas, Jesus speaks of the "incorruptible generation of Seth," which is a comment typical of "Sethian" Gnostic texts found at Nag Hammadi in Egypt in 1945, which reflect Hyksos "Seth" veneration. In the controversial section where Jesus instructs Judas to betray him, the key lines are usually translated in English as:

> You will exceed all of them (Jesus' other disciples).
> You will sacrifice the man that clothes me.

The words, "the man that clothes me" form an abstract phrase that alters the literal meaning of the Coptic, "the man who resembles me." So Judas is not asked to hand over Jesus. He is asked to inform on Jesus' substitute. According to the Gospel of

Judas, Jesus' crucifixion was a carefully planned deception. In *The Second Treatise of the Great Seth*, Jesus explains what happens:

> And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all….And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands…
>
> For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death…they were deaf and blind…Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.

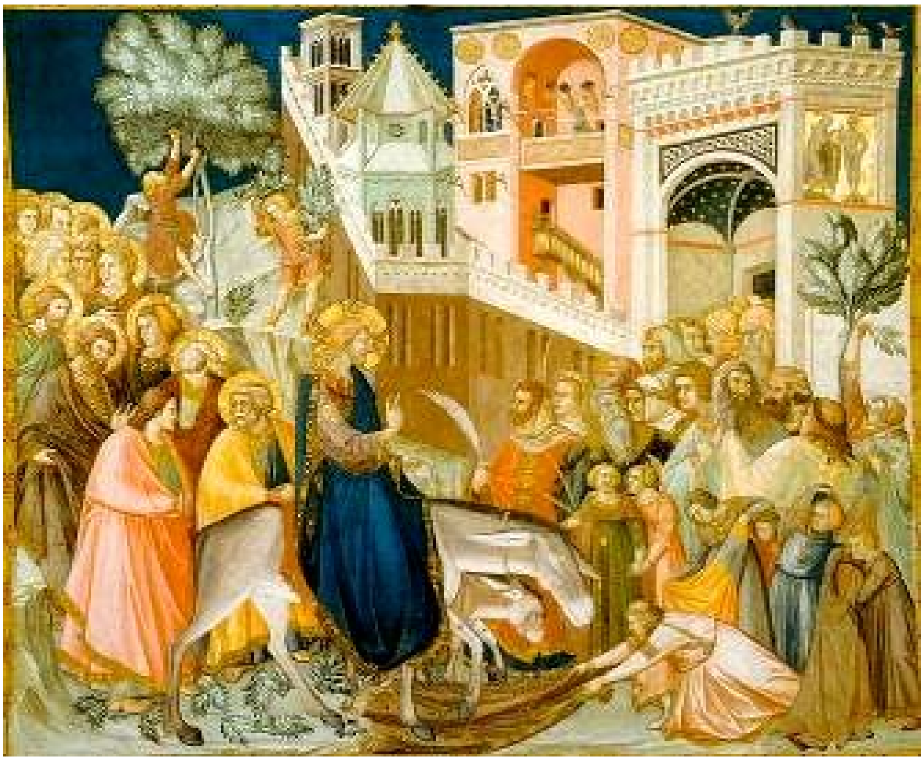
Most Islamic scholars deny Jesus was crucified based on the following Koranic verse:

> That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah" - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. (Sura 4:158)

Did Hyksos conspirators employ a surrogate martyr to simulate the Galilean Jesus' death?

The Substitute Imposter

The final chapter in Jesus' biography has always been subject of the most speculation, proclamation, debate, contemplation, and demagoguery. One day a confident Jesus rides triumphantly into Jerusalem, where he is hailed as king by cheering crowds, and kicks moneychangers out of the Temple. A few days later, a limp and fatalistic Jesus submits to an inevitable destiny.

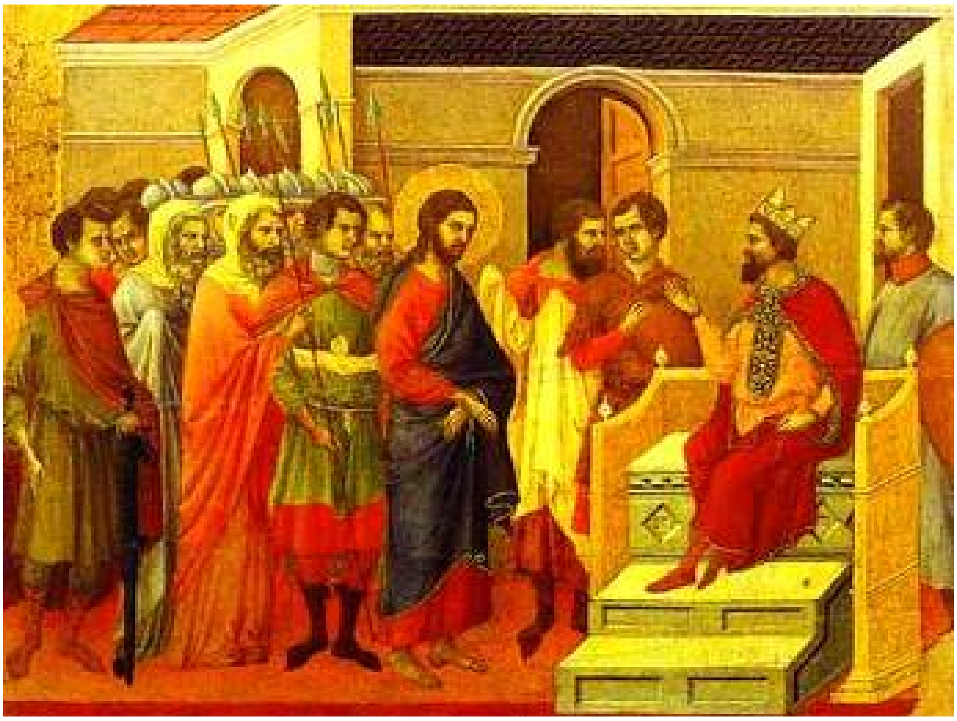


The triumphal entry into Jerusalem

According to the problem-solving principle known as "Occam's razor," among competing hypotheses the one with the fewest assumptions should be selected. The apparent revolution in Jesus' character is most easily explained if the Gospels describe two different men.

To pass himself off as the Galilean Jesus, the substitute would need to be of similar age and complexion, but most of all, he would need to speak less, which according to the Gospels is precisely what he did.

Purportedly, because the Sanhedrin's own rules prohibited them from executing Jesus, he was transferred to Pontius Pilate, the Roman procurator. But the Sanhedrin could have easily fabricated a charge and had him stoned to death. It must therefore be assumed the conspirators, which surely included Joseph of Arimathea as an influential member of the Sanhedrin, wanted the Romans to judge, sentence, and crucify the substitute in the manner reserved exclusively for enemies of Rome. Evidently, it was vital Rome believed the Galilean Jesus was dead.



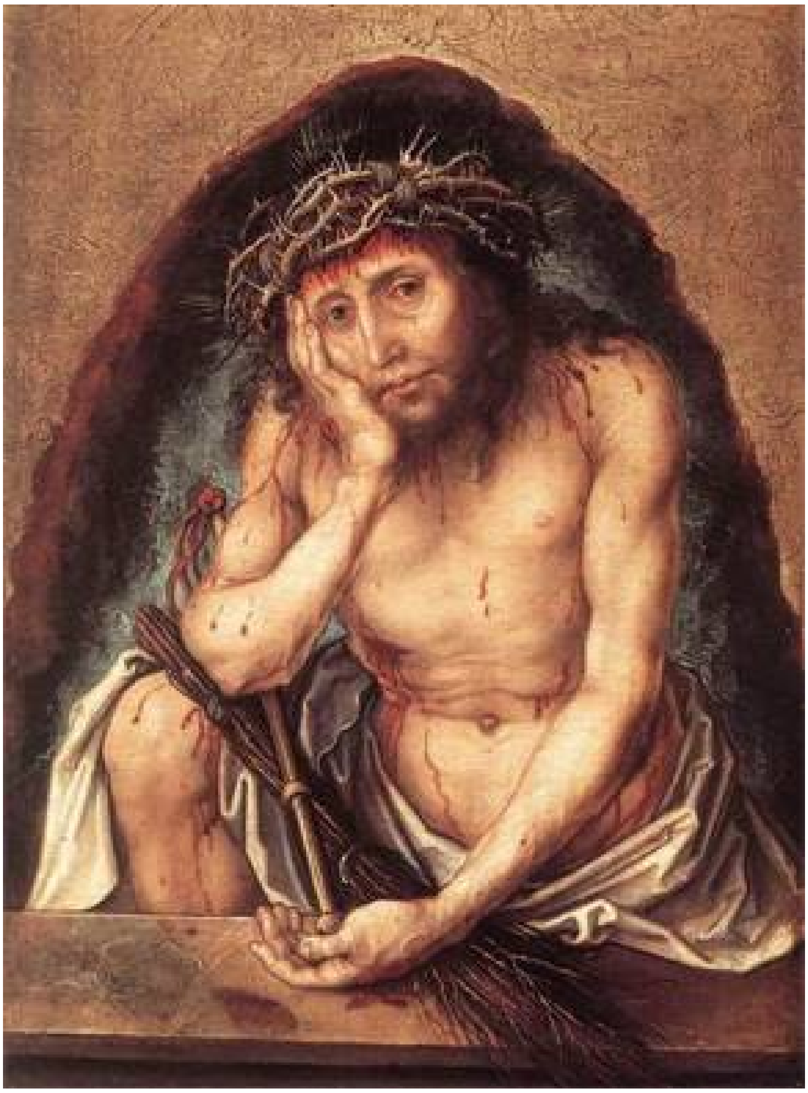
Before Herod Antipas, Duccio di Buoninsegna, 1308

The accumulated time and energy spent by scholars and laymen alike in scrutinizing different Gospel accounts to fathom why Jesus allowed himself to be interrogated, why he offered no defense, and were the Jews or the Romans responsible for his death, is incalculable. But all along it was not even Jesus.

The Substitute in Art

Among the most popular Gospel-based themes to inspire European artists from the thirteenth century onwards is what art historians categorize as the "Man of Sorrows." The title comes from a passage in the Book of Isaiah that happens to mention a despised and rejected "man of sorrows."

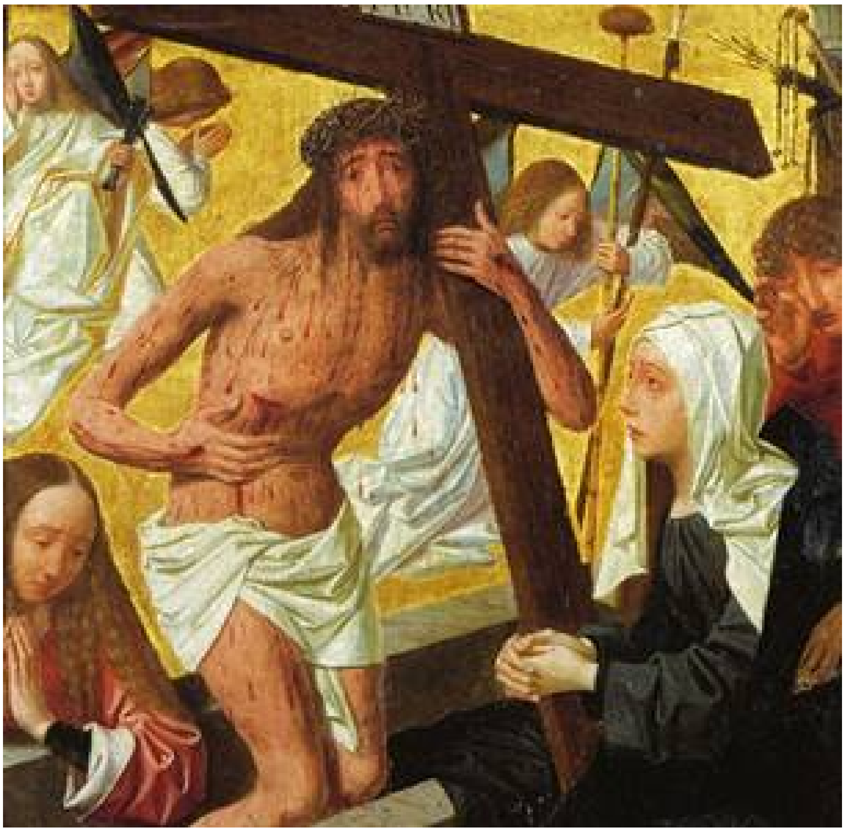
Spectacle at Calvary



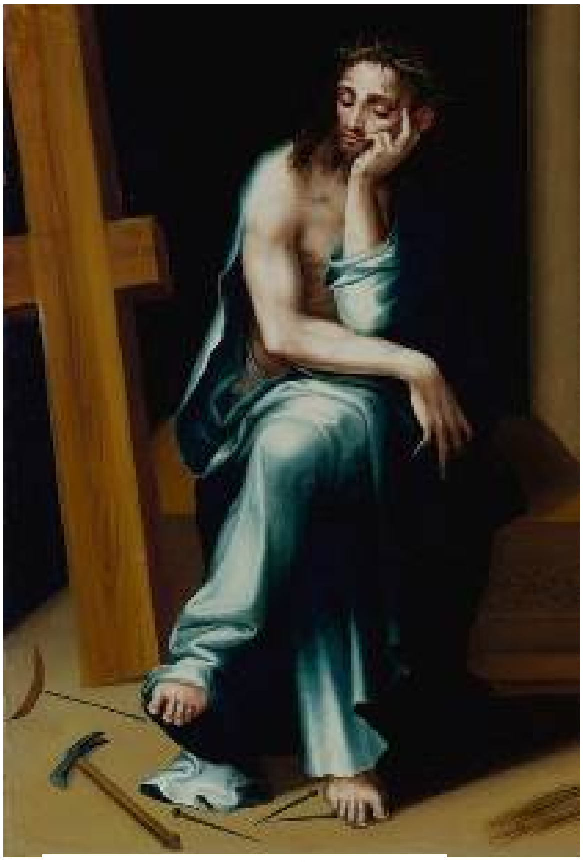
Albrecht Durer, c 1520

Understood as a devotional image for the mystical contemplation of Christ's Passion, "Man of Sorrows" paintings usually feature a bloodied "Christ" in a loin cloth, with crucifixion wounds prominently displayed, and wearing a crown of thorns. From an orthodox viewpoint, these images are a visual expression of the profound Christian piety of the late Middle ages.

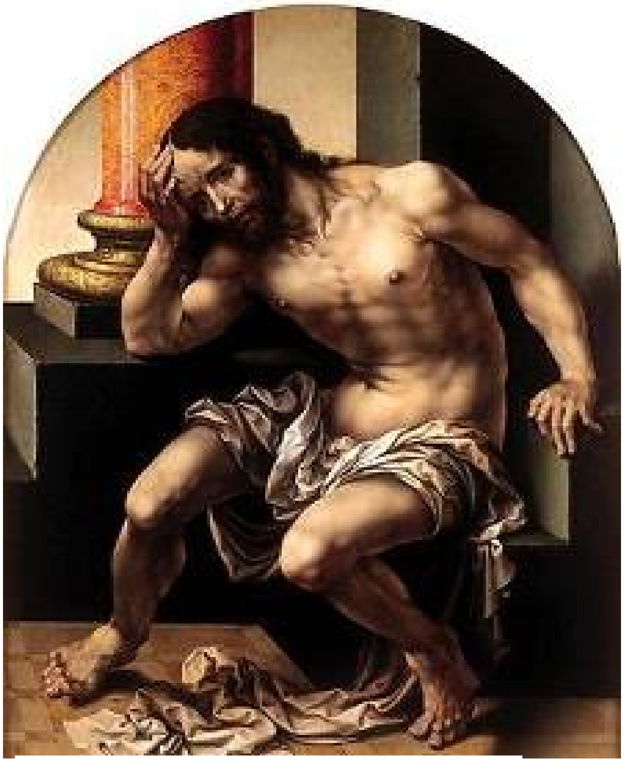
In many "Man of Sorrows" images the artist appears to depict remorse of a man on the receiving end of more than he had bargained for. For example, the supremely gifted and versatile German artist, Albrecht Durer, shows "Jesus" alive in his tomb, apparently fresh from the crucifixion. Appearing somewhat cynical and jaded, he looks bored waiting for the others to arrive and let him out.



Man of Sorrows, Geertgen tot Sint Jans c 1490



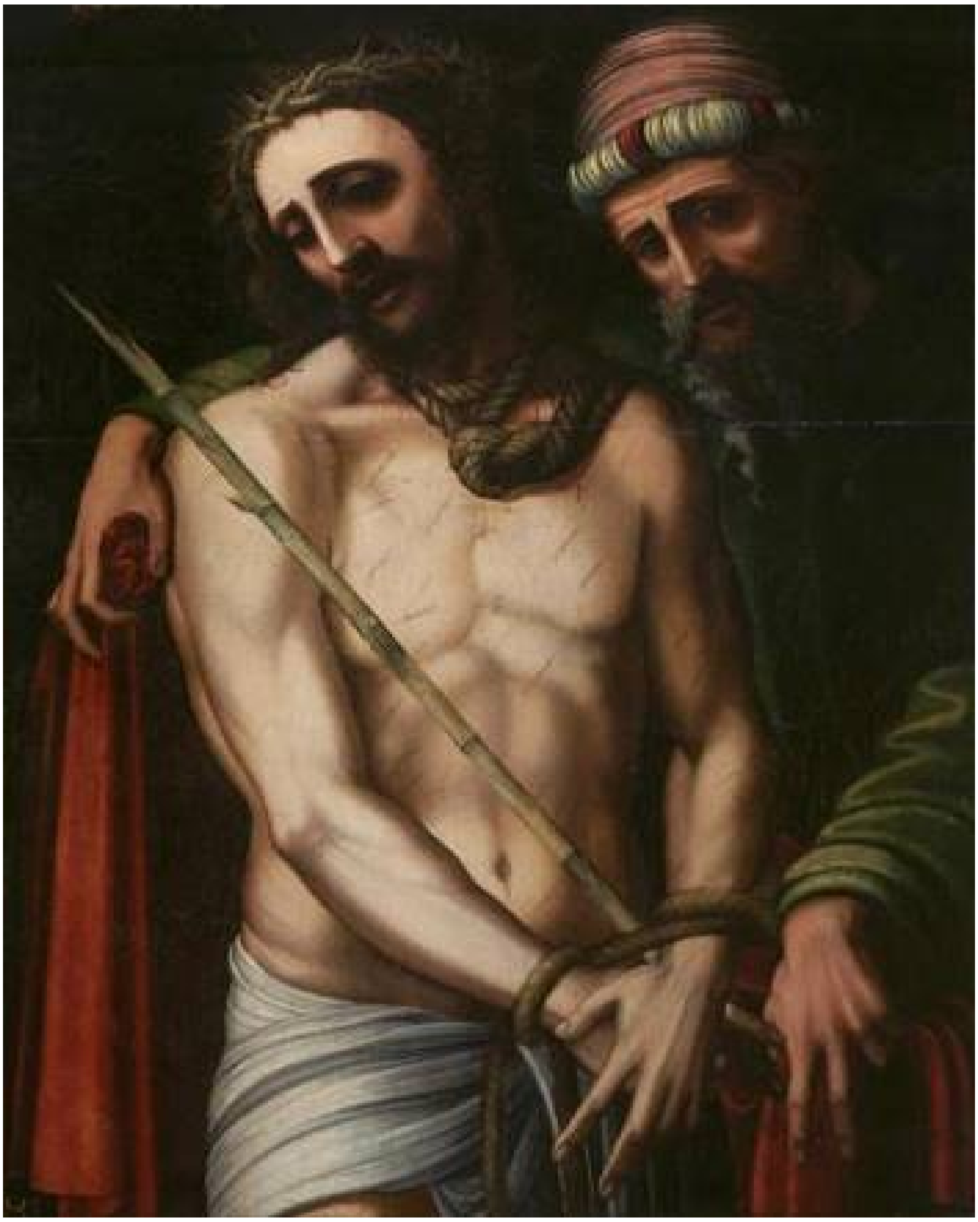
Luis Morales, c 1560



Jan Gossart, c 1530

Spectacle at Calvary

For some reason, the late sixteenth century Dutch artist, Geertgen tot Sint Jans, depicts "Jesus" carrying the cross *after* his crucifixion, and not before. Amidst the mourners and the weeping angels, his plaintive facial expression conveys a transparently profane message along the lines of "can you ever forgive me?" or "I am so sorry about this, but I really didn't understand what I'd let myself in for."



Ecce Homo, Luis Morales c 1570

Luis de Morales, a sixteenth century Spanish artist, who specialized in Passion scenes, produced several versions of the "Man of Sorrows." In most cases, his "Jesus" appears decidely disinterested, as though impatient for the charade to be finally over.

One other Passion scene painted by many artists is known as *Ecce Homo*, after the Latin words used by Pontius Pilate in the Vulgate translation of John 9:15, "Behold the man," when presenting a scourged Jesus to a hostile crowd. The "Ecce Homo" frequently depicts an older man with an authoratitive and paternal demeanour standing alongside "Jesus." In Morales' version, this gentleman places a fatherly arm around Jesus' shoulders as he holds his red cape. Who is this man supposed to be?

The most suitable candidate is Joseph of Arimathea, and as the picture implies, the relationship between the two men is one of manager and client. Joseph of Arimathea reassures "Jesus" as he guides him through the rest of his scheduled ordeal. In the Gospel accounts, Joseph of Arimathea is not mentioned as present during Jesus' scourging, and only collects his "dead" body for burial.

The Crucifixion

Why would anyone volunteer for a suicide mission in which they would be beaten, tortured, and crucified – and all as somebody else? It seems inconceivable except no reason exists to believe the mission was fatal. And would there not be a corresponding reward for services rendered?

To be an effective deterrent, Roman crucifixion was purposely designed as a slow death. Exposed to the elements, and pecked by scavenger birds, the victim's rotting corpse was a public reminder of what happens to those foolish enough to challenge Rome. Suspended with feet fixed to a stake to relieve pressure on his chest and lungs, a man in his thirties could survive for up to a week before dying of fatigue or thirst.

Yet we are told that Jesus died after only a few hours on the cross, and that his body was taken down because the next day was the Sabbath. According to Mark's Gospel, when Joseph of Arimathea "takes courage" and asks Pilate for the body:

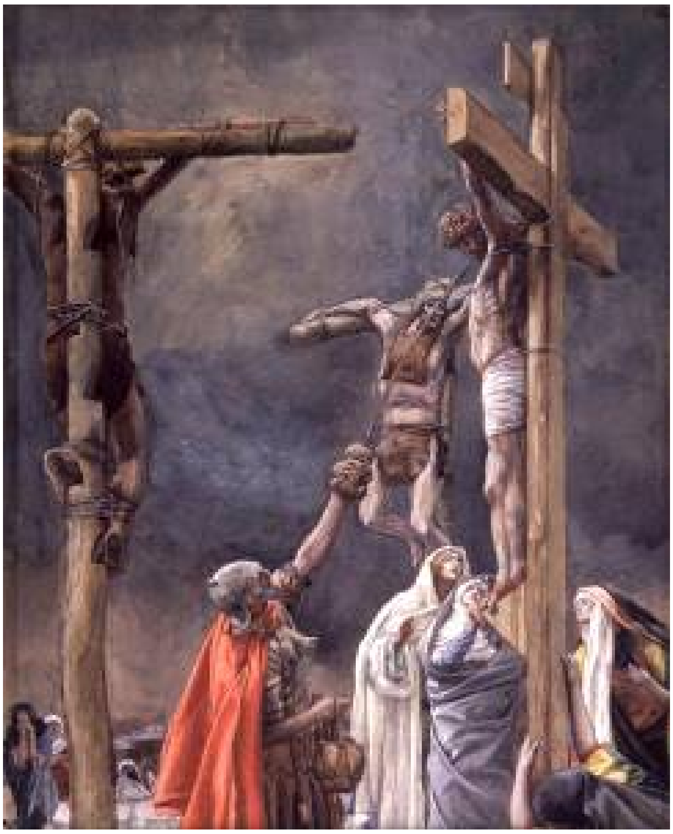
Spectacle at Calvary

> Pilate wondered if he was already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph.
> (Mk 15:43-45)

All the Gospels allege a thirsty Jesus was cruelly offered a sponge soaked in vinegar, but rather than as a stimulating tonic the vinegar acts as a permanent sedative:

> When Jesus had received the vinegar, he said, "it is finished;" and he bowed his head and gave up the spirit.
> (John 19:30)

Was Jesus given an opiate that rendered him unconscious? When this so-called "swoon hypothesis" was first advanced by nineteenth century scholars, it met with such vociferous disapproval that it is rarely mentioned today. Nevertheless, an administered soporific remains the most plausible explanation for the reported effect.



Jesus is offered a sponge soaked in "vinegar"

No matter how similar in appearance, would not at least some onlookers notice the substitute was not the Galilean Jesus? We know from his reported arrest, Jerusalem priests and Temple security guards believed the substitute was Jesus. But what about everyday folk who had welcomed King Jesus into the city? Would they not recognize a substitute?

The crucifixion did not take place in a freely accessible location. According to Mark, Matthew, and Luke, even those who knew Jesus could only watch from a distance:

> And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things. (Luke 23:49)

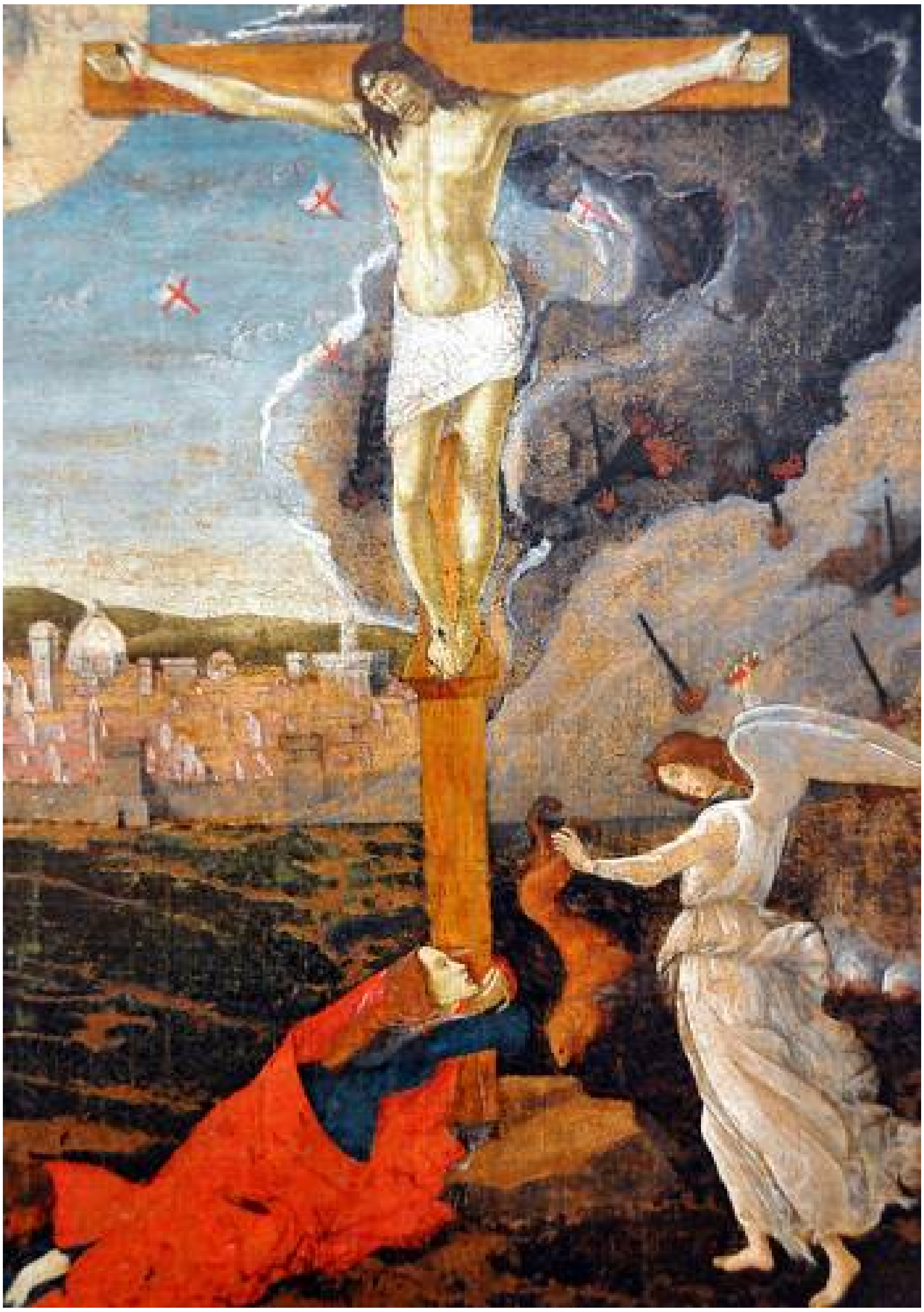
The Gospels state that the crucifixion took place at "Golgotha," a name that brings to mind images of a desolate barren wasteland. But in reality, Golgotha is described as a privately-owned, and landscaped, piece of land that was recently customized for a burial:

> Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. (John 19:41)

Would the notoriously corrupt Pontius Pilate have allowed a Roman crucifixion to be held on private property? If the price was right, there is no question. By the same token, a Roman centurion in Pilate's service could just as easily be bribed. For the wealthy Joseph of Arimathea and his Hyksos co-conspirators, the circumstances to perpetrate a mock crucifixion could hardly have been more convenient.

"Mystic" Crucifixion

One of the most famous crucifixions scene painted is by the Italian master Sandro Botticelli, who was an early mentor to Leonardo da Vinci. Widely accepted as having been painted during Botticelli's late period, when he took to abstruse or profound themes, its imagery still baffles art historians who collectively pigeon-hole Renaissance artists as devout Catholics. The work is untitled, and is known today simply as the "Mystic Crucifixion."

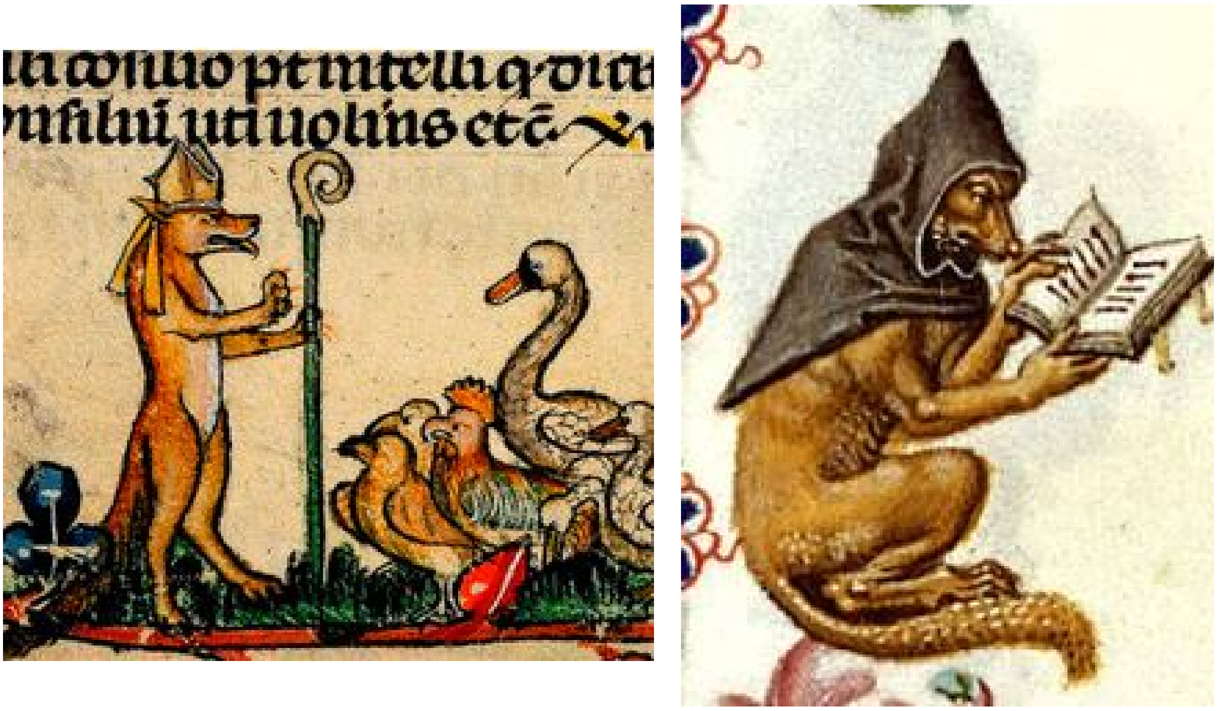


The Mystic Crucifixion, Sandro Boticelli, c 1495

While Jesus remains nailed to the cross, a prostrate and theoretically grief-stricken, Mary Magdalene wraps her arms around the base as she looks upward at a female angel holding a fox by its tail with one hand, while raising a stick with the other.

The angel looks down at Mary Magdalene and dangles the fox at her. What message does Botticelli impart?

In the satirical literature and art of medieval Europe, the fox is a widely-used symbol to depict venal hypocrisy and deceit inside the Church. By painting the fox the same color as Mary Magdalene's hair, Botticelli reinforces the connection.



The Fox is a medieval symbol of pious fraud and hypocrisy in high places.

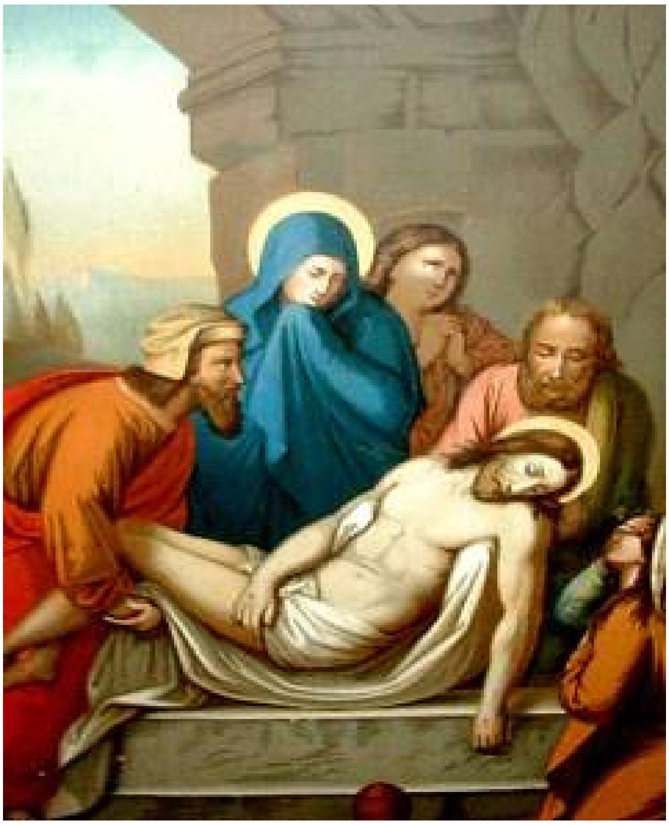
From her demeanor, the angel is obviously scolding Mary for something. But considering her pain and anguish, how is Mary Magdalene being hypocritical? Because the person on the cross is not her lover, but a substitute. Her display of inconsolable loss is a sham, intended to deceive observers into believing the Galilean Jesus is dead.

In the background is the city of Florence, whose patron saint is John the Baptist. The Florentine school was the world's leading school of artists at the time, and included Leonardo da Vinci, who specialized in works dedicated to John the Baptist, an affinity that has never been explained. Botticelli and others plainly knew more than they were supposed to have known.

The Resurrection

If the Galilean Jesus was not crucified in the first place, he did not miraculously come back to life afterwards. So was his crucified substitute resurrected from the dead?

In the original Greek of Mark's Gospel, Joseph of Arimathea asks Pilate for Jesus' *soma,* a word used to refer to a "living" body. Although Roman law prohibited the burial of crucified men, in responding to his request Pilate uses the word *ptoma,* which means corpse. It is as though Mark wants to convey what each man *believed* was the case.

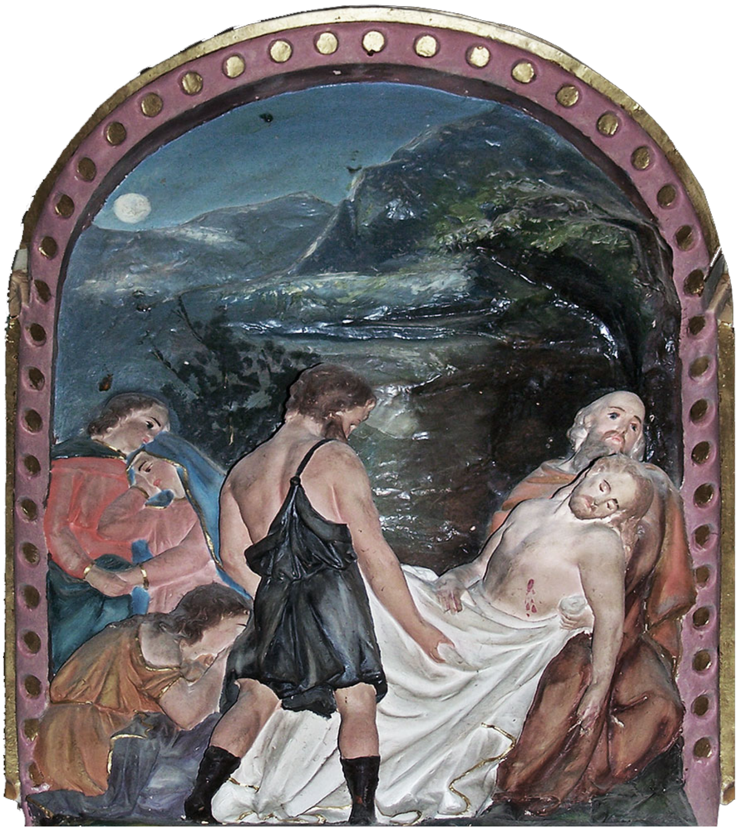


Fourteenth Station of the Cross

In Roman Catholic tradition, as well as several other Christian denominations, the "Stations of the Cross" denotes fourteen scenes from the "Passion of Christ," meditation upon which is intended to strengthen the faithful's connection with Jesus' sufferings. In the final, and fourteen Station of the Cross, Jesus is laid in the tomb.

Certain representations of the fourteenth Station in the south of France, nost notably in the Magdalene church at Rennes le Chateau, imply Jesus was *not* dead when he was laid in the tomb. In Jewish custom, it was absolutely forbidden to bury the dead at night, the moonlight being associated with negative powers. The only reason to unambiguously portray the fourteenth Station with a moon in the dark sky, would be to show that Jesus (or rather his substitute) was alive at the time.

But why go to the trouble of organizing a mock crucifixion? If the Galilean Jesus' life was genuinely in danger, why did Joseph of Arimathea not simply arrange for him to leave the country? Perhaps return to Britain, which was not a Roman province at this time. What was the agenda behind the staging of this pivotal event?


Fourteenth Station of the Cross, Rennes le Chateau, France

By all accounts, the Galilean Jesus had a modicum of support, but his public campaign and growing reputation had alienated powerful interests in Jerusalem. Whether or not the hullabaloo surrounding his entry into Jerusalem was indicative of a coup attempt, it was bound to have attracted the attention of those with links to Imperial Rome. From that moment on, the days of the Galilean Jesus were numbered.

Having repeatedly referred to himself as the "bridegroom," and having continuously related parables of "brides and bridegrooms," "wedding feasts," and "virgins," Jesus either had a predilection for fertility metaphors, or else reproduction was on his agenda.

Spectacle at Calvary

From the perspective of Hyksos elders, the debacle in Jerusalem had endangered the larger mission. Because of what they represented to the Annunaki agenda, it was absolutely imperative to protect the children of Jesus and Mary Magdalene.

Drastic action was necessary. First, the Romans *had* to believe the Galilean Jesus was dead. Second, but just as important, Rome had to be certain he was unmarried and childless. No one could know of the family's existence. Then Mary Magdalene, Jesus, and the children, needed to be evacuated to a safe haven as soon as possible.

Once the dust had settled, to maintain the pretense and conceal the truth, a crucified savior would be proselytized throughout the Roman Empire. Using the extensive Hyksos network, and backed by the Old Testament, new "Gospel" testimonies would form the basis of a religion centered on the Galilean Jesus as the prophesied Christ.

It just might work.

8

Regeneration

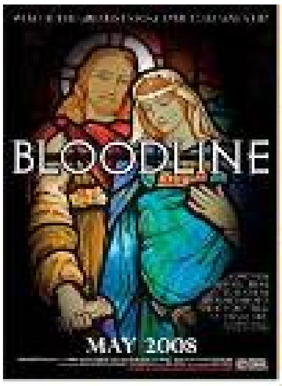
From whichever standpoint the Bible is analyzed, it is undeniably a history of a specific genealogical group, the central figures of which belong to a certain lineage within the group. From the Judeo-Christian perspective, this particular bloodline is “holy” because God bestowed on it the responsibility to save the human race. From another perspective, the Old Testament is the story of a hybrid-human raider race, the Hyksos, the sacred lineage of which represents an “unholy” Annunaki agenda to replace the human race.

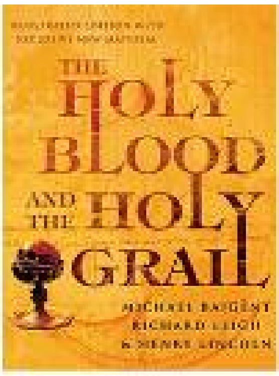
Insofar as two Jesus’ descended from the Israelite patriarchs, one an Essene Christ, the other a Hyksos pretender, both interpretations of the Old Testament have some validity. Although the New Testament is a gloss that shrouds the imposter Christ in theological obscurity, it is not a perfect gloss. But its central message of “rebirth” and “new life” in Jesus needs further clarification. Let’s start with Mary Magdalene.

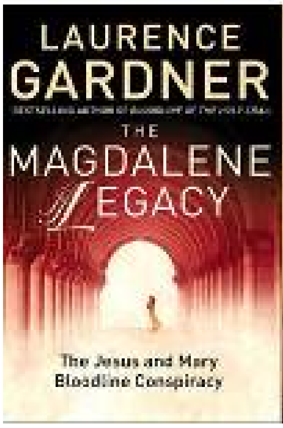
Mary Magdalene

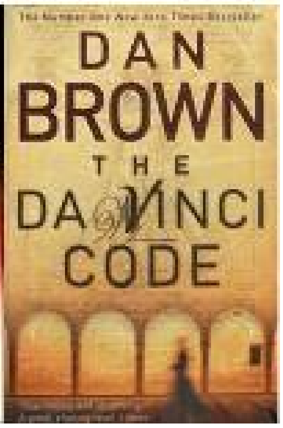
Whether everything that can be said about Mary Magdalene has been said during the twenty years or so since she became the staple ingredient of bloodline conspiracies, and the cause célèbre of feminist spirituality, is debatable. But among Magdalene researchers, the following consensus exists:

- Mary Magdalene's association with the Galilean Jesus was deliberately obscured by the four Gospel writers, and later by the patriarchal Church, which misrepresented her as a "prostitute."
- The Gnostic gospels reveal an intimate bond existing between Mary Magdalene and Jesus, which implies theirs was a sexual relationship. She was resented by Jesus' male disciples.
- Mary Magdalene had at least one child, and possibly more, with Jesus.
- Mary left Palestine with her offspring to live in the south of France, with or without Jesus, shortly after the crucifixion.
- Regarded as "holy" or special by people who knew their origins, Mary's descendants constituted an elite caste in Europe.
- Secret societies, inimical to the Church, protect the Magdalene "legacy," or "Grail" line, but their motives are unclear.
- By concealing the true nature of her relationship with Jesus, the Christian religion was distorted by the Church, and women were reduced to second class citizens.


BLOODLINE
MAY 2008

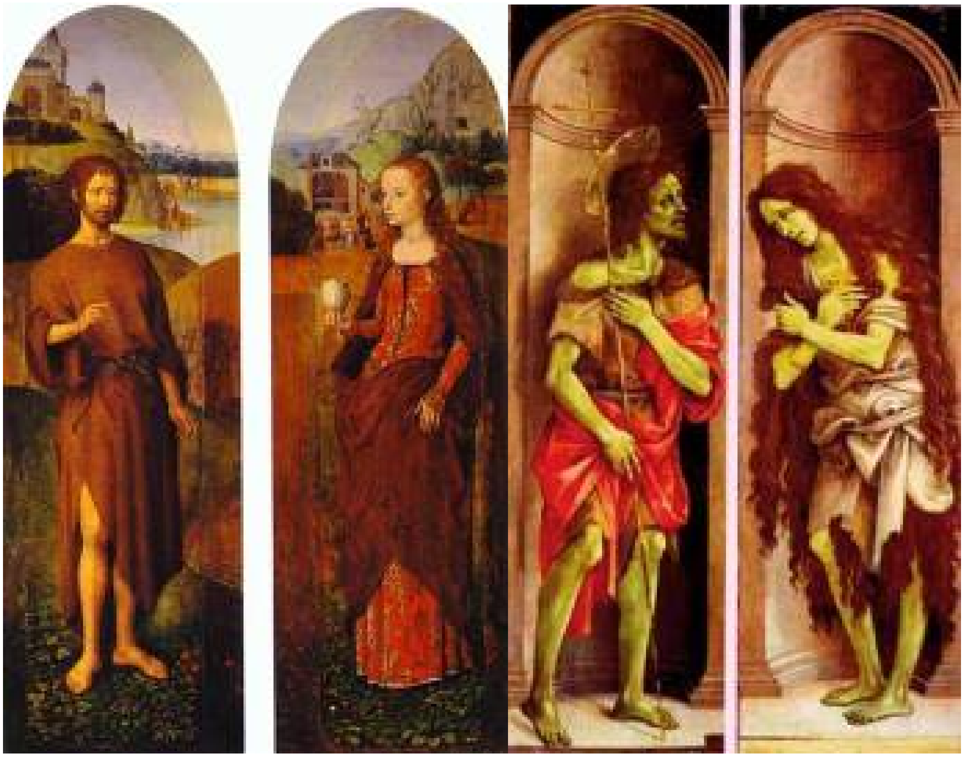

THE HOLY BLOOD AND THE HOLY GRAIL
MICHAEL BAIGENT
RICHARD LEIGH
& HENRY LINCOLN


LAURENCE GARDNER
THE MAGDALENE LEGACY
The Jesus and Mary Bloodline Conspiracy


DAN BROWN
THE DA VINCI CODE

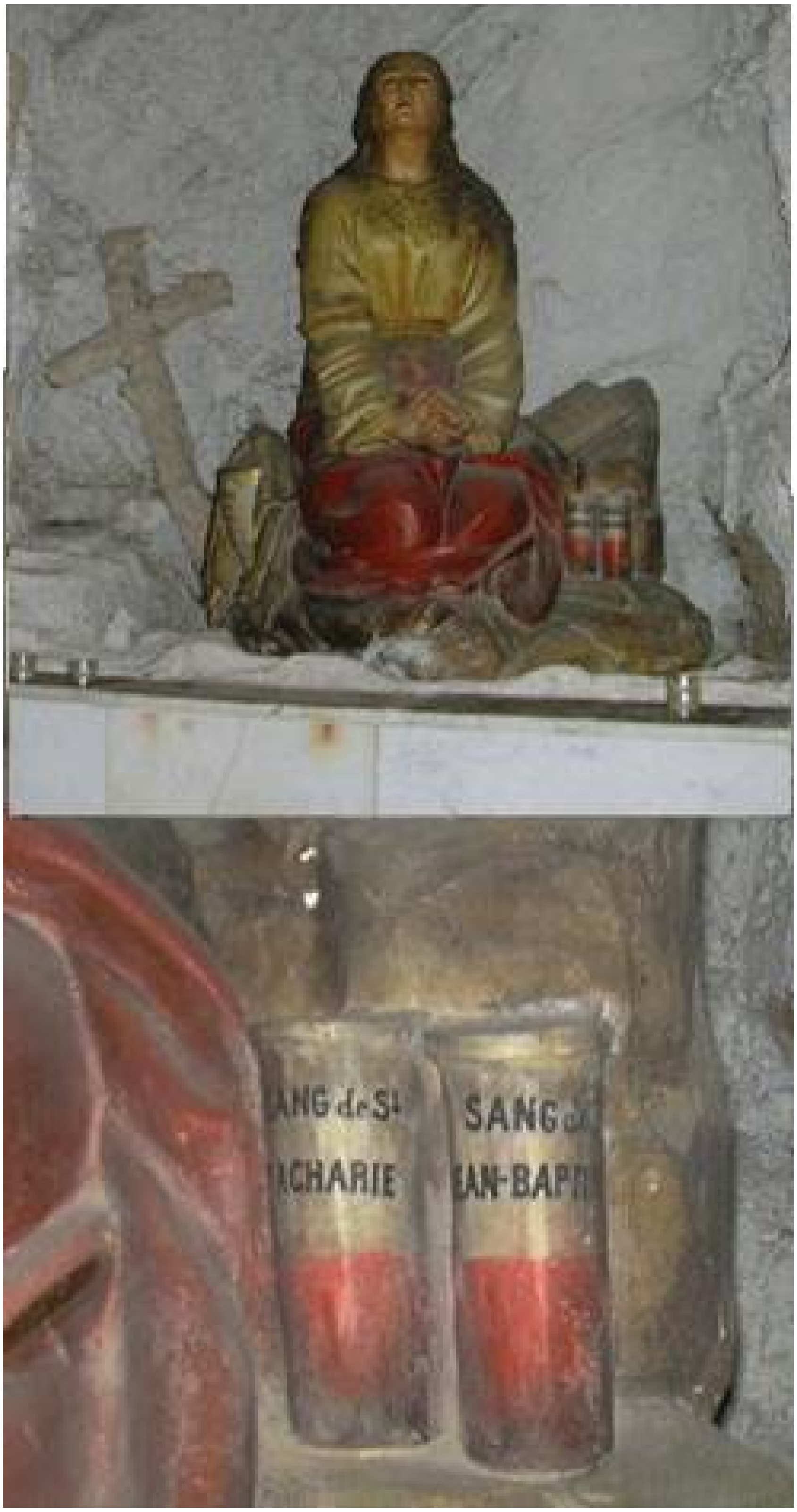
A common sentiment expressed by modern "Grail" writers is that Mary Magdalene was the driving force behind the Galilean Jesus, the power behind the throne, so to speak. Evidence for this opinion comes mostly from non-canonical Gnostic scriptures that were condemned by the early Church, and from symbolic clues in unorthodox paintings by Renaissance masters and others, who may have belonged to an underground Grail Church.

Any serious investigation into the history of European heresy finds Mary Magdalene inextricably linked with John the Baptist. Locales with John the Baptist churches, particular in the south of France, almost always have adjacent Magdalene chapels or statues. In paintings, John and Mary are often featured together with the infant Jesus. Yet in the Gospels, John the Baptist and Mary Magdalene never meet, and other than knowing Jesus, nothing seems to connect them.



Depictions of John the Baptist and Mary Magdalene, Hans Memling, c 1500

In the region of St Baume in Provence, is a small village named St Zacharie. Legend has it that Mary Magdalene spent her last years in this area. Inside the church is a statue of Mary Magdalene kneeling in prayer. At her side are two containers with the lower halves painted red so as to resemble vials holding blood. One vial is labeled *Sang de St Zacharie*, "Blood of St Zacharias" and the other, *Sang de Jean Baptiste,* "Blood of John the Baptist." As Zacharias is the supposed father of John the Baptist, the meaning behind the twin vials could not be more transparent. Bearing children by the Galilean Jesus, Mary Magdalene continues the Baptist's bloodline.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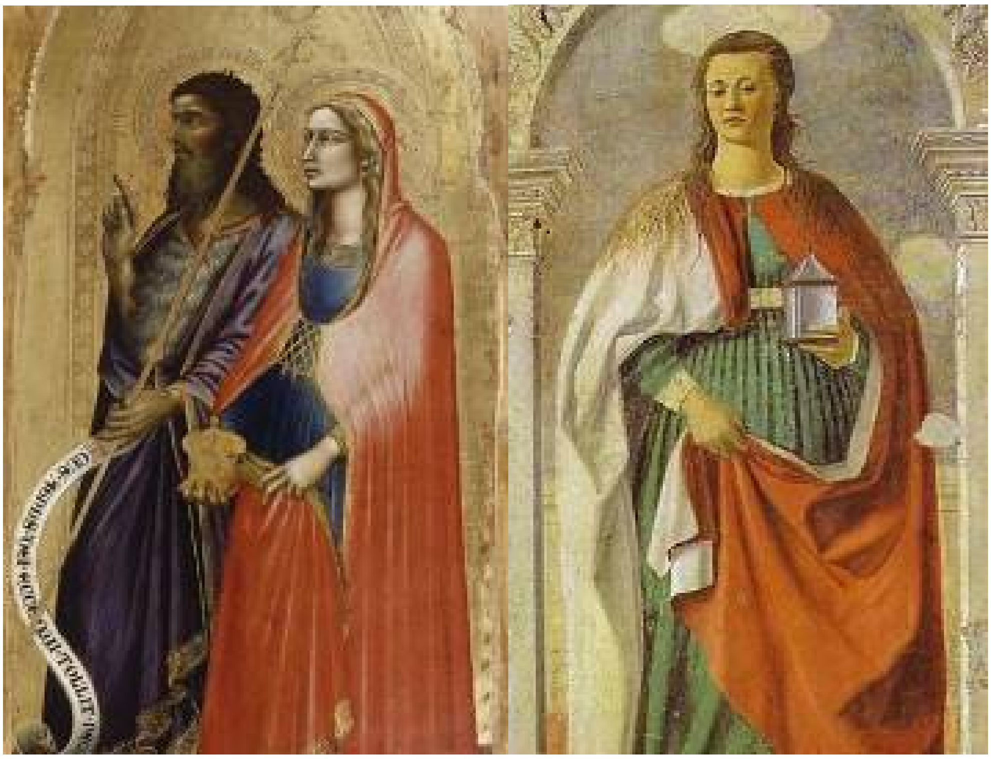
Statue of Mary Magdalene, Church of John the Baptist, St Zacharie

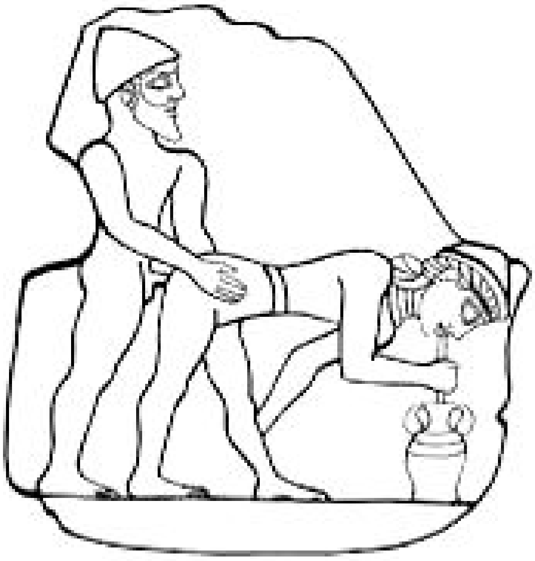
Goddess with a Jar

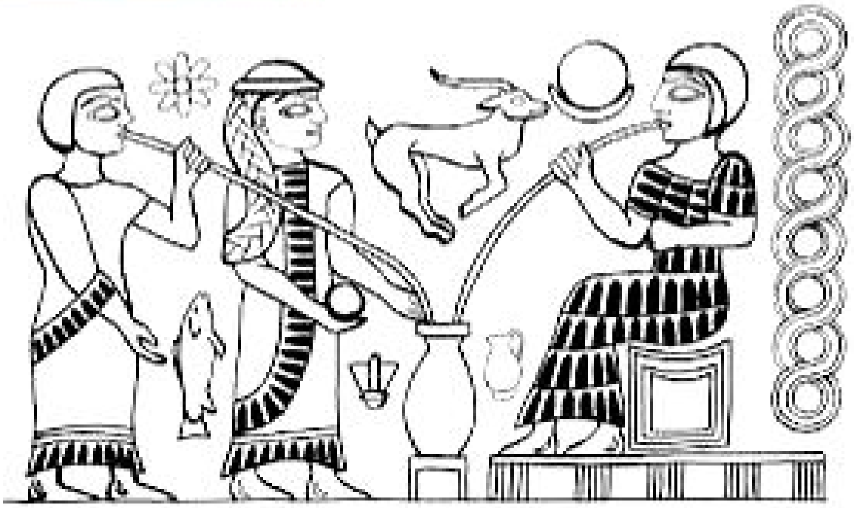
In the traditional image of Mary Magdalene, she is invariably depicted holding a jar or vase, presumed to contain perfume, ointment, or spices. Mary Magdalene's "sacred" container is thought to identify her as the unnamed woman in all four Gospels who anoints Jesus with expensive perfume (Mt 26-6-13, Mk 14:3-9, Lk 7:36-50, Jn 12:1-8).



A similar "sacred jar" was associated with female deities in ancient Mesopotamia and elsewhere, which indicates this tradition was preserved for many generations. But what does it signify?

One goddess figurine dating from the third millennium BC shows her holding an open jar outwards from the womb. Her horned helmet means she is probably Inanna, the fertility goddess. Sumerian seals often depict women using straws to drink from jars. This is usually interpreted as a reference to some kind of beer-drinking ceremony, but sometimes this "drinking" occurs during sexual intercourse.

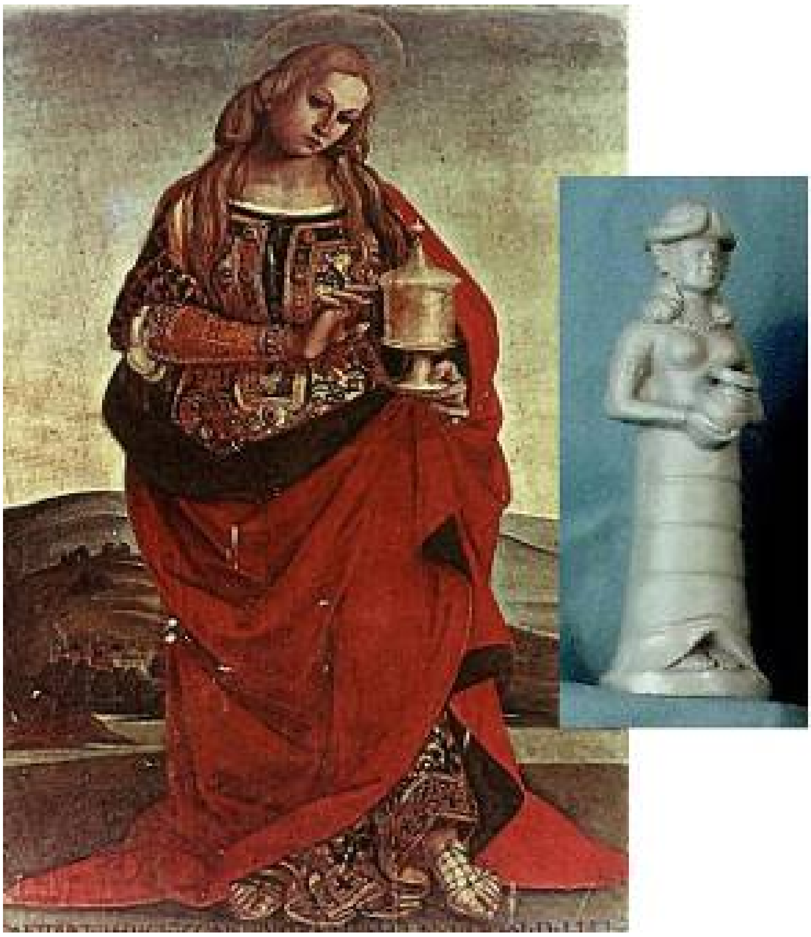


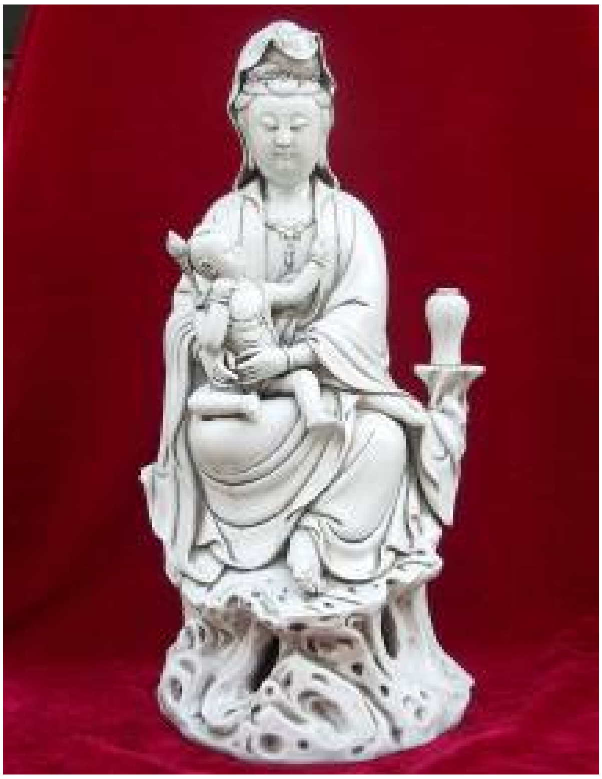


Does the eight-looped motif behind the seated queen signify the Annunaki genetic imprint?

Many scholars see in Magdalene’s anointing of Jesus a reenactment of the ancient Mesopotamian *heiros gamos* ritual that features a ceremonial anointing of the king, as the god, by a sacred “prostitute,” as the goddess, but its relevance to first century Judaism remains a mystery. But those readers who recognize the ancient goddess in the anonymous woman of the Gospels, would assume a sexual consummation with the god.

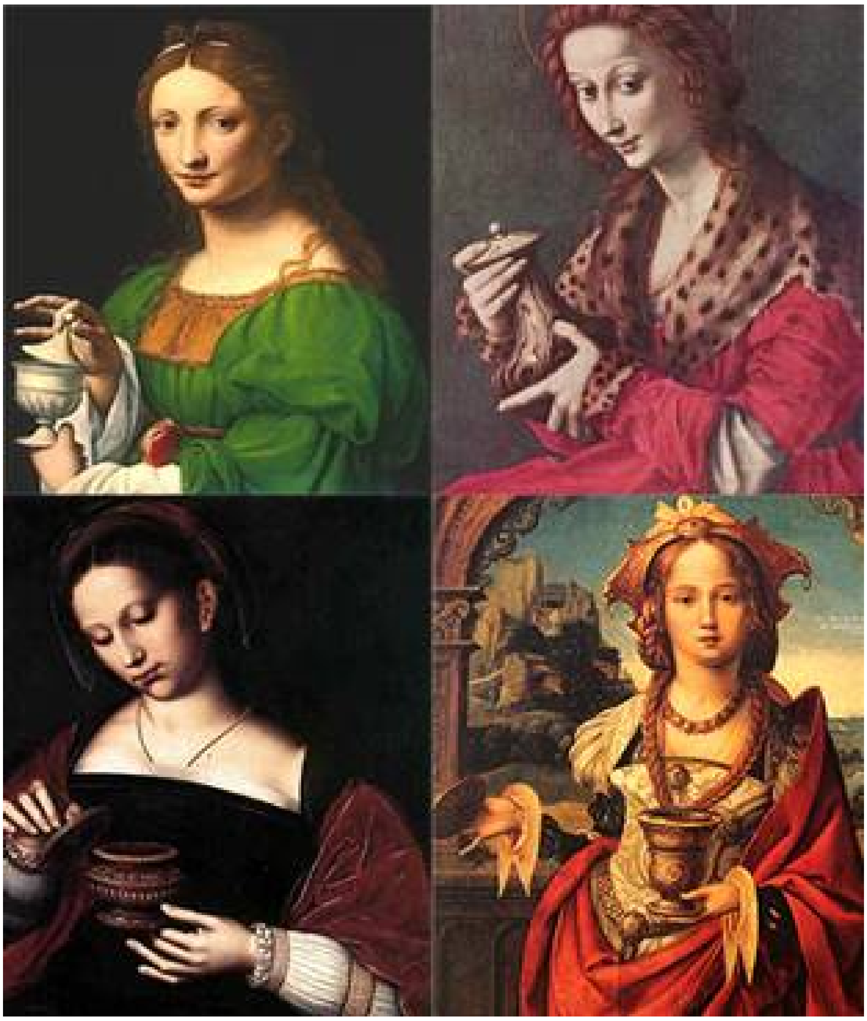
Regeneration


Note the long dress parts in the same way to show the feet


Buddhist fertility goddess, Kwan Jin with sacred jar

For the Hyksos, what defines a "goddess" is her highly valuable genetic potential as it relates to the Annunaki agenda, which is masked at all times. Hence biblical dramas describe such highly-treasured women in Israelite tradition – Tamar, Rahab, Ruth, and Bathsheba – as morally dubious. And so it is with Mary Magdalene, who Church traditions claims is a reformed prostitute:

> And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment….Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner. (Lk 7:37-39)

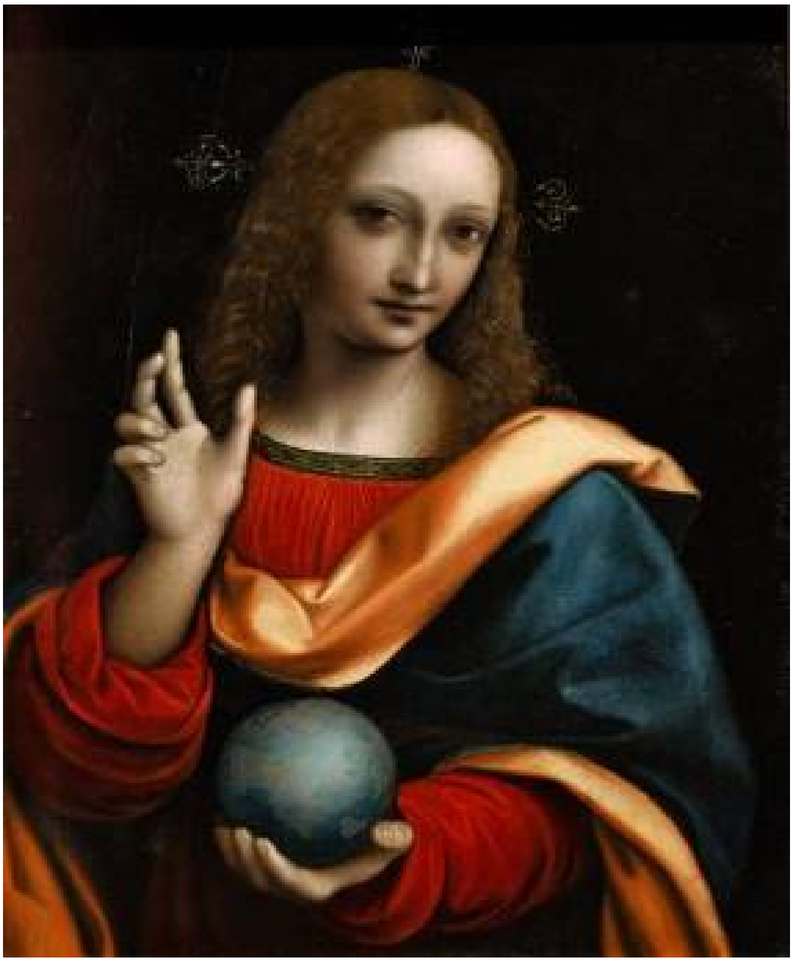


Does Mary Magdalene's open jar signify that her genetic "treasure" has been accessed?

The Female Christ

The shadowy Annunaki background of ancient "gods" is neglected by most Magdalene commentators, who generally regard them as primordial archetypes, and prefer to imagine the highest ideals motivated the Galilean Jesus.

As we have seen, the Hyksos "master race" was tasked with intermingling Annunaki and human genotypes. At the outset, mass rape and forced impregnation was standard operating procedure, but over time more subtle strategies developed out of necessity.



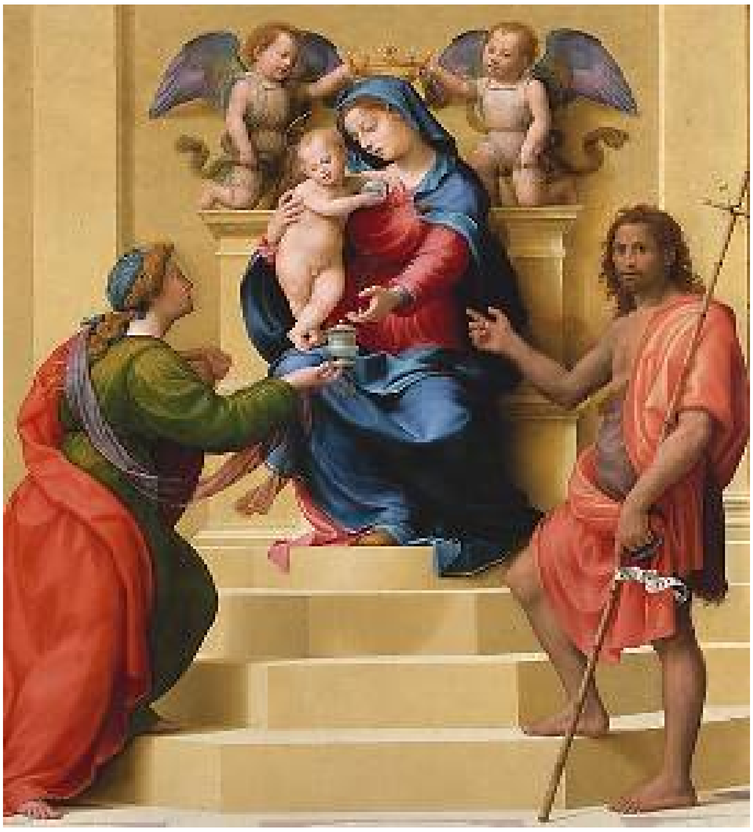
Salvatore Mundi, "Savior of the world" ascribed to Leonardo da Vinci, c 1495.

Once the Hyksos state of Israel was consolidated, the great heroic kings, David and Solomon, reportedly serviced hundreds, even thousands, of concubines. Clues in the Gospels infer the Galilean Jesus was no slouch in that department either.

Accused by his detractors of associating with known "prostitutes," in Luke's Gospel Jesus appears more as a "kept" man:

> And the twelve were with him, and also some women who had been healed of evil spirits and infirmities; Mary, called Magdalene, from whom seven devils had gone out, and Joanna, the wife of Chuza, Herod's steward, and Suzannah, and many others, who provided for them out of their means. (Lk 8:2-3)

Was Mary Magdalene exorcised from a case of multiple demonic possessions? If so, her portrayal in the Nag Hammadi texts represents a remarkably abrupt character transformation on her part. Rather than exorcism, there exists a far more plausible explanation for Luke's assertion. As part of the purification process for entry into Mesopotamian priesthoods, most notably for those connected with the goddess Inanna/Ishtar, newcomers were required to graduate through seven grades of initiation.



Mary Magdelene offers her sacred container to Mary, as John the Baptist indicates Jesus, Raphael, c 1525

Regeneration

As a Hyksos king-priest, the Galilean Jesus targeted Mary Magdalene not merely for instruction, and membership of his inner circle, but to bear his children. Why Mary Magdalene?

Theologians presume the "Messianic" genealogy ends with the Messiah. Yet no logical reason exists to presuppose the Messiah, or Christ, would not have offspring. Quite the reverse. And therein lays the importance of Mary Magdalene to the imposter Christ.

Some of her titles in Gnostic texts – "the woman who knew the All," "inheritor of the Light," "Apostle of the apostles," – suggest Mary Magdalene had a unique pedigree. In an inflexible society where deferential females had fixed roles, the idea of an innately or qualitatively "superior" female was not something easily accepted or understood by Jesus' male disciples. Peter, especially, seems to resent Mary's relationship with his master, and numerous heated exchanged between the two of them are recorded. An oft-quoted line from the Gospel of Philip captures the general mood in the camp:

> But Christ loved her more than all the disciples and used to kiss her often on the mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him, "Why do you love her more than all of is?" The Savior answered and said to them, "Why do I not love you as I love her."

As yet not enough information is known for scholars to unravel the complexities of Gnostic thought, but the same Gospel implies Jesus only became "Christ" through his physical relationship with Mary Magdalene:

> The chrism is superior to baptism… and Christ is so-called because of the chrism…He who is anointed possesses the All. He possesses the resurrection, the Light, the Cross, the Holy Spirit. The Father gave him this in the bridal chamber.

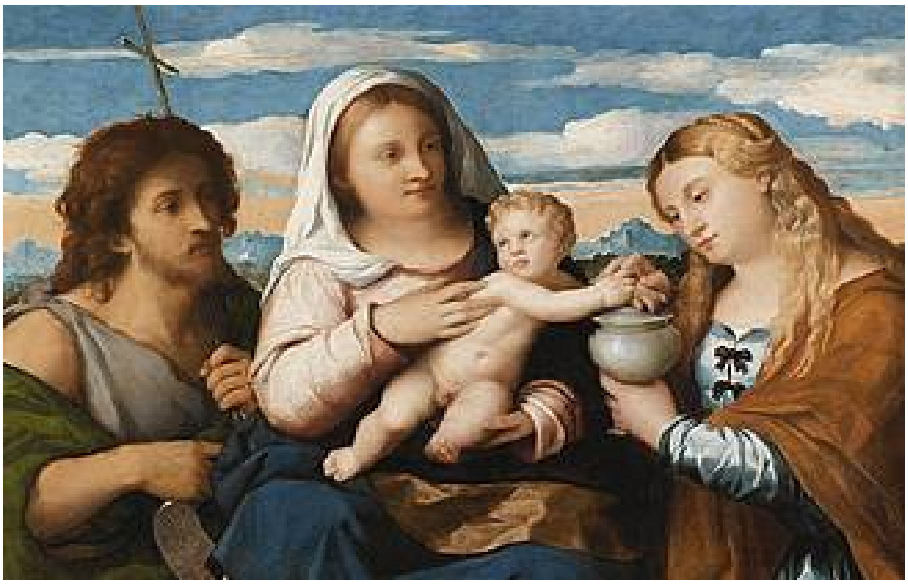
It was the Magdalene's "Christ" gene code that gave her the "elevated" status, and made her the target. If she was born the feminine counterpart, or female twin of the male Christ, then was Mary Magdalene not born to co-create a truly sacred lineage?

From the Hyksos perspective, that is exactly what she did. Hippolytus of Rome (c.170-235), one of the most prolific writers of the early Church, wrote a great deal about Jesus and Mary Magdalene. In his *Commentary on the Song of Songs*, Hippolytus subscribes to the Magdalene tradition found in the Gospel of Philip. His language, as in the *Song of Songs*, is replete with the sexual innuendo typical of *heiros gamos* poetry, and appears to celebrate the creation a new upgraded hybrid lineage:

> Mix this body of mine with the heavenly body! Drink it as wine! Take it and then reach it to heaven as a newly mixed drink.

Philip's Gospel continues, "Understand what great power undefiled intercourse possesses," inferring through procreation between the Galilean Jesus and Mary Magdalene the Hyksos assimilated the Christ genotype. The result being a new lineage with higher potentials into which non-human consciousness could birth.

Precisely how it was achieved is open to speculation, but somehow the imposter Christ "got" to Mary Magdalene before she realized who she was, or who he was. By then, it was too late….

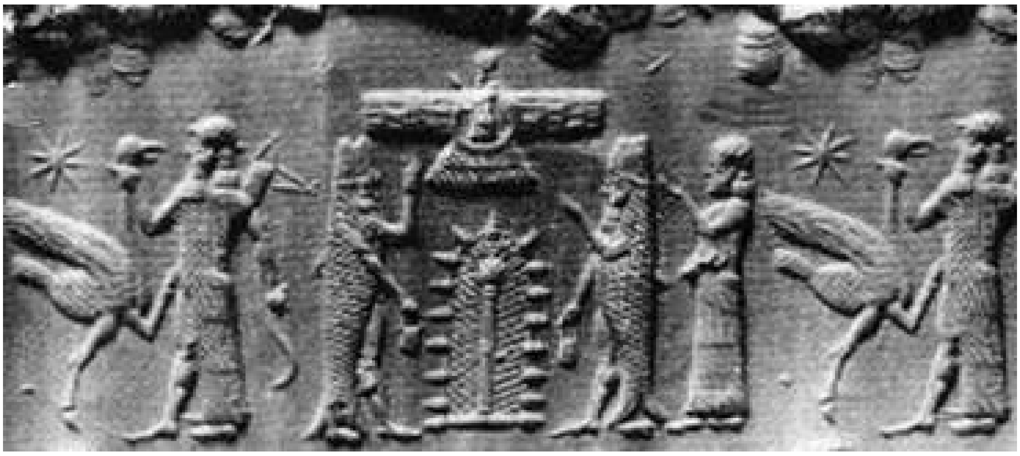


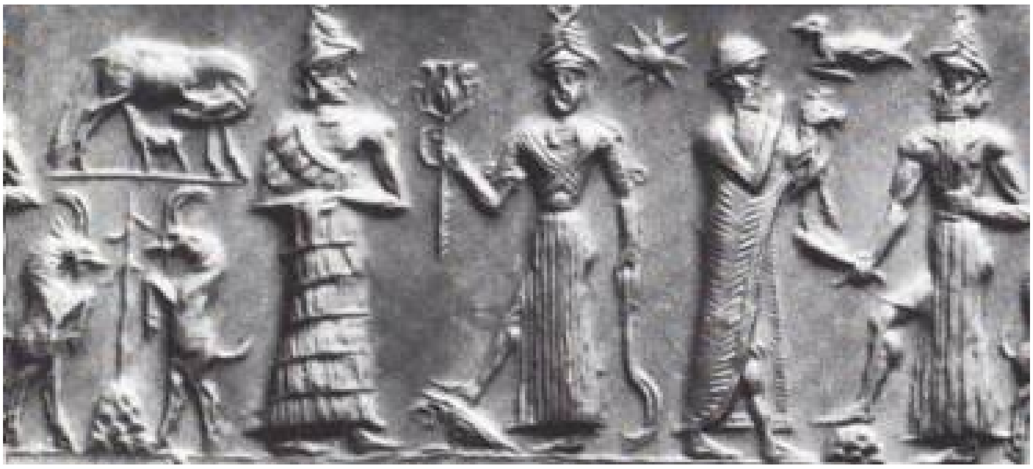
Jacopo Palma il Vecchio, c 1517, Jesus grabs Mary Magdelene's jar

The Eight-Pointed Star

The eight-pointed star, and the related octagon, are stylized geometries found in the iconography of diverse cultures across all continents, but its meaning is hard to pin down. In Islam, the eight-pointed star is known as the "seal of the prophets," and forms the ground plan of the Dome of The Rock in Jerusalem. Many Church baptismal fonts are octagonal, according to Christian thinkers, because the number "8" symbolizes regeneration.

From its earliest appearance in Sumerian cuneiform tablets, the eight-pointed star is almost always included in images depicting gods and goddesses. Appearing to be in the heavens, the eight-pointed star is usually associated with Nibiru, the Annunaki home planet. In Sumerian writing, an eight-pointed pictogram represents the Anu.



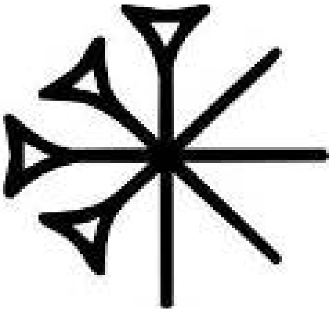


In the Babylonian era, the eight-pointed star was chiefly linked with the goddess Ishtar/Inanna. In the Egyptian cosmogony taught at Hermopolis during the 3rd millennium BC, the *Ogdoad* were eight principle deities responsible for creation. In Taoist cosmology, there are eight *Bagua*, or fundamental interrelated principles of reality. It would seem "eight" holds an intrinsic or genealogical significance that differentiates gods from humans. Accordingly, coins of Greek kings and Roman Emperors, who were considered descendants of the gods, featured an eight-pointed star or wheel.

Greek coin, 3rd century BC

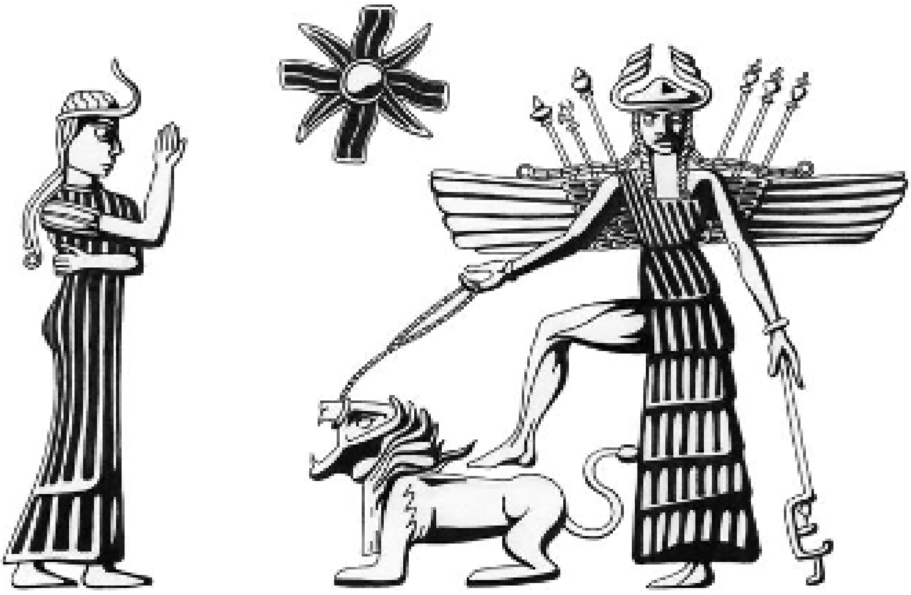
CAESAR
AVGVSTVS
DIVVS
IVLIVS

Roman coin of the Emperor Augustus

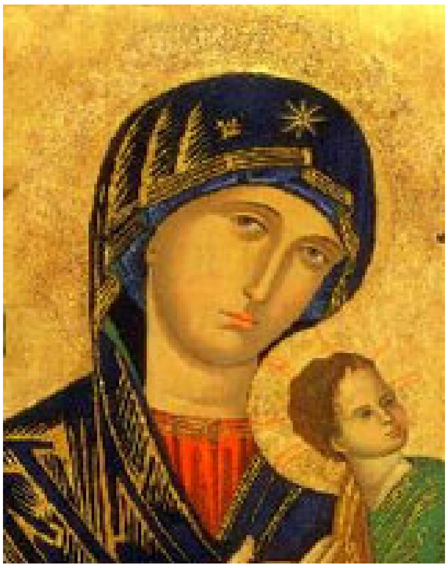


Anu pictogram

If the eight-pointed star can be taken as a crystallization of the Annunaki energetic encryption, this might explain its omnipresence in religious imagery. Symbols were used extensively by ancient cultures for protection, fertility, wealth, crop germination, and death and birth rituals. Since only the conscious direction of energy affects physical conditions, symbols were geared to the subconscious mind. Modern science proves the more a symbol is used the greater its impact on neural networks, acting as a key to open energy pathways that lead to specific manifestations in real time and space.



Inanna in a classic scene



As will be explained later, both Imperial Rome and the Roman Catholic Church came under the sway of a power strongly opposed to Hyksos dominion, and the Annunaki agenda. Eight-pointed stars, common in Christian art, especially in images of the Madonna and Child, were calling cards of Hyksos-related factions inside the Church, and in Catholic society, used to advance the Annunaki agenda wherever possible.

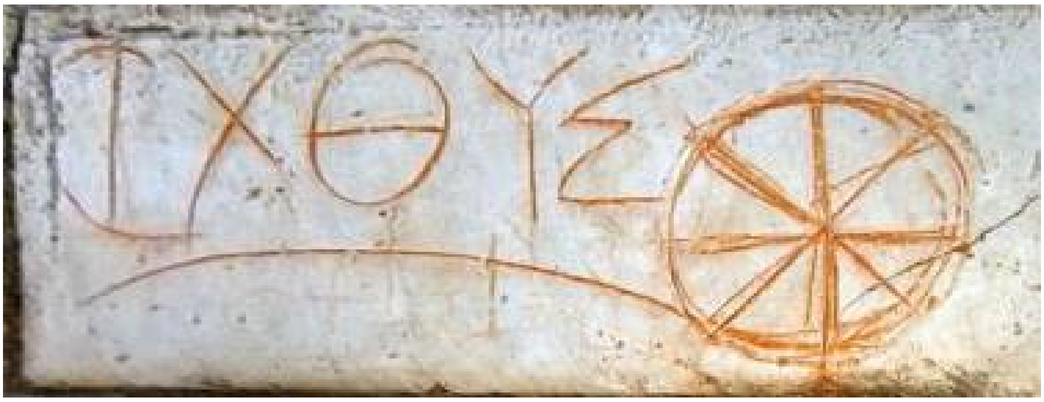
Genesis describes a victorious Abraham receiving a heavenly commission from Melchizedek, king of Salem. No evidence for the existence of this Melchizedek has ever been unearthed. Nonetheless, within esoteric Judaism, Melchizedek is foundational as an angelic hero figure, and has even a quasi-divine status in the sectarian Dead Sea Scrolls.

In Enochic literature, Melchizedek is described as a priestly world savior figure who returns in the End Times. This same Melchizedek is referred to in the New Testament as the power behind the Galilean Jesus:

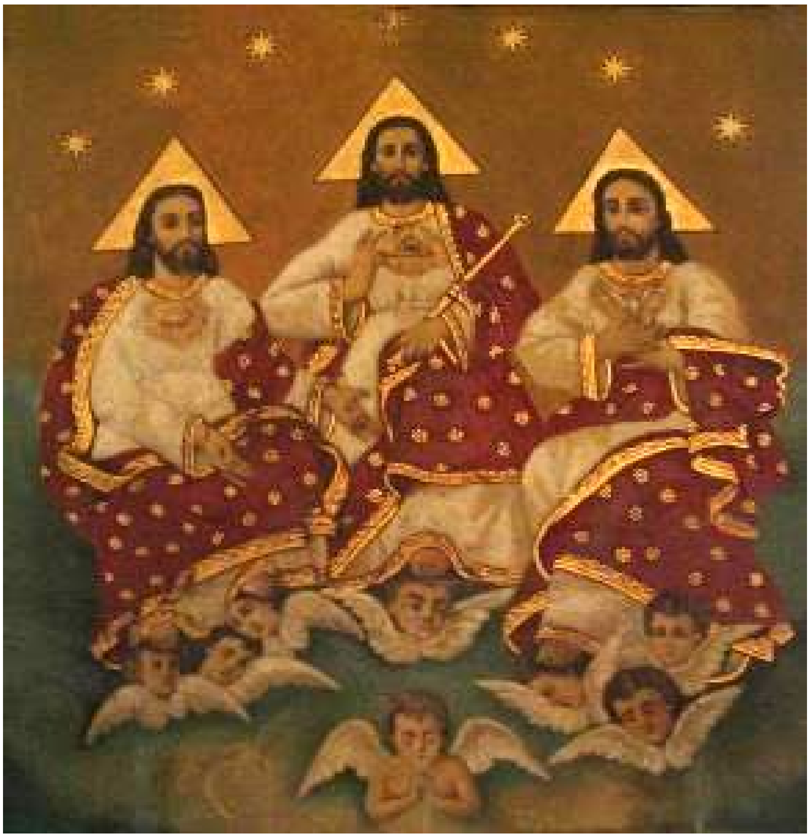
> Where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. (Hebrews 6:20)

The anonymous author of the *Letter to the Hebrews* goes on to describe Melchizedek as the "king of peace…without father or mother or genealogy, and had neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. See how great he is!"

Detail from *The Rucellai Madonna*, Duccio di Buoninsegna 1285



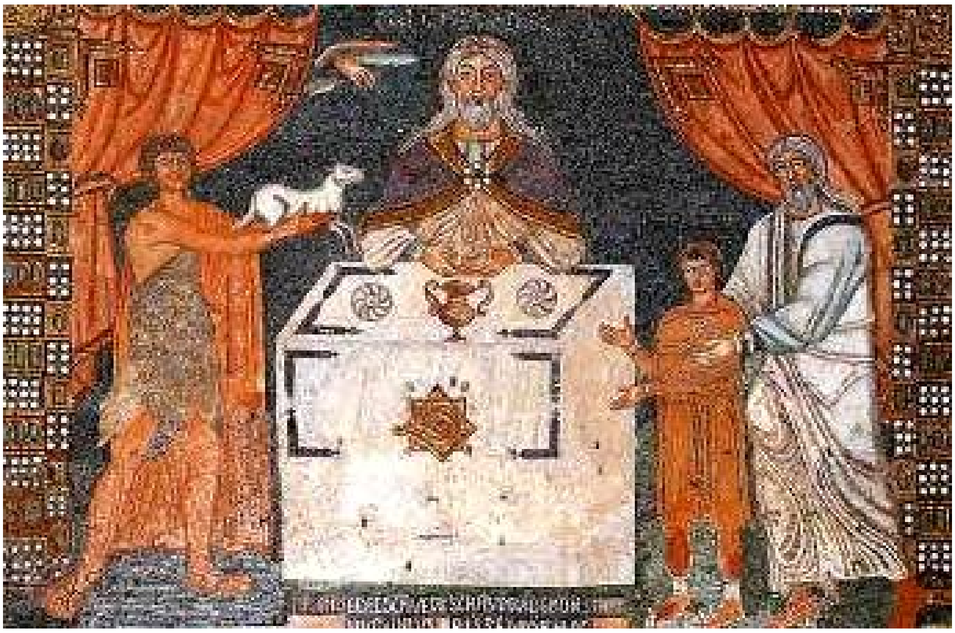
Earliest Christian inscription found at Ephesus reads, "Jesus Christ, Son of God, Savior," with an eight-pointed star.

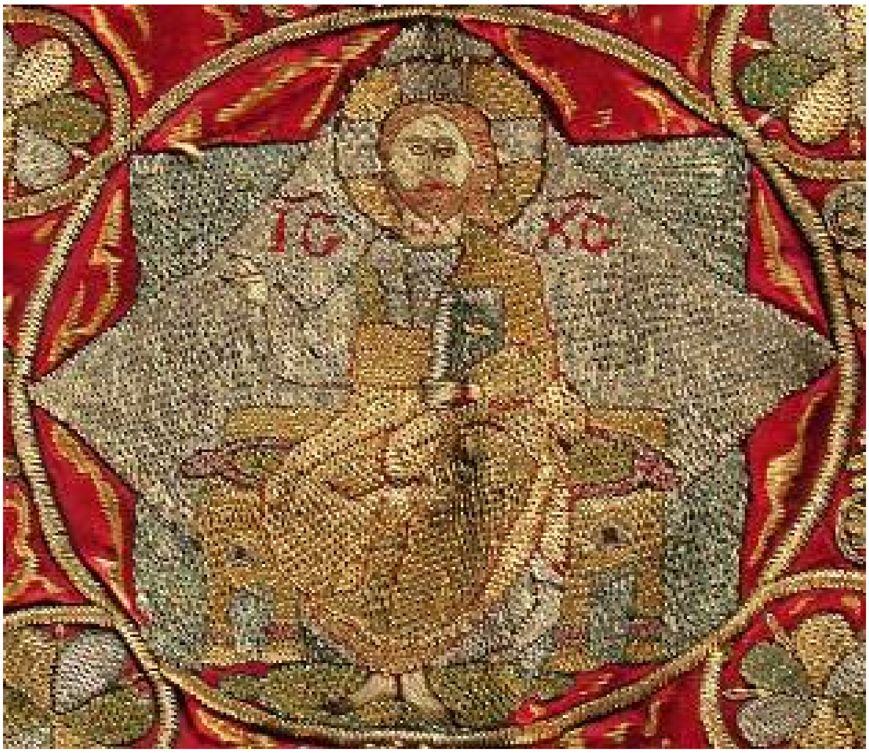


Father, Son, and Holy Spirit, encircled by eight-pointed stars, and supported by eight angels.

For their own reasons, later Roman Catholic theologians chose to trivialize Melchizedek, and he had no part in Church doctrine or Christological formulations. With the rise of Protestantism, Melchizedek reemerged, but his central role was only restored in Mormon theology.

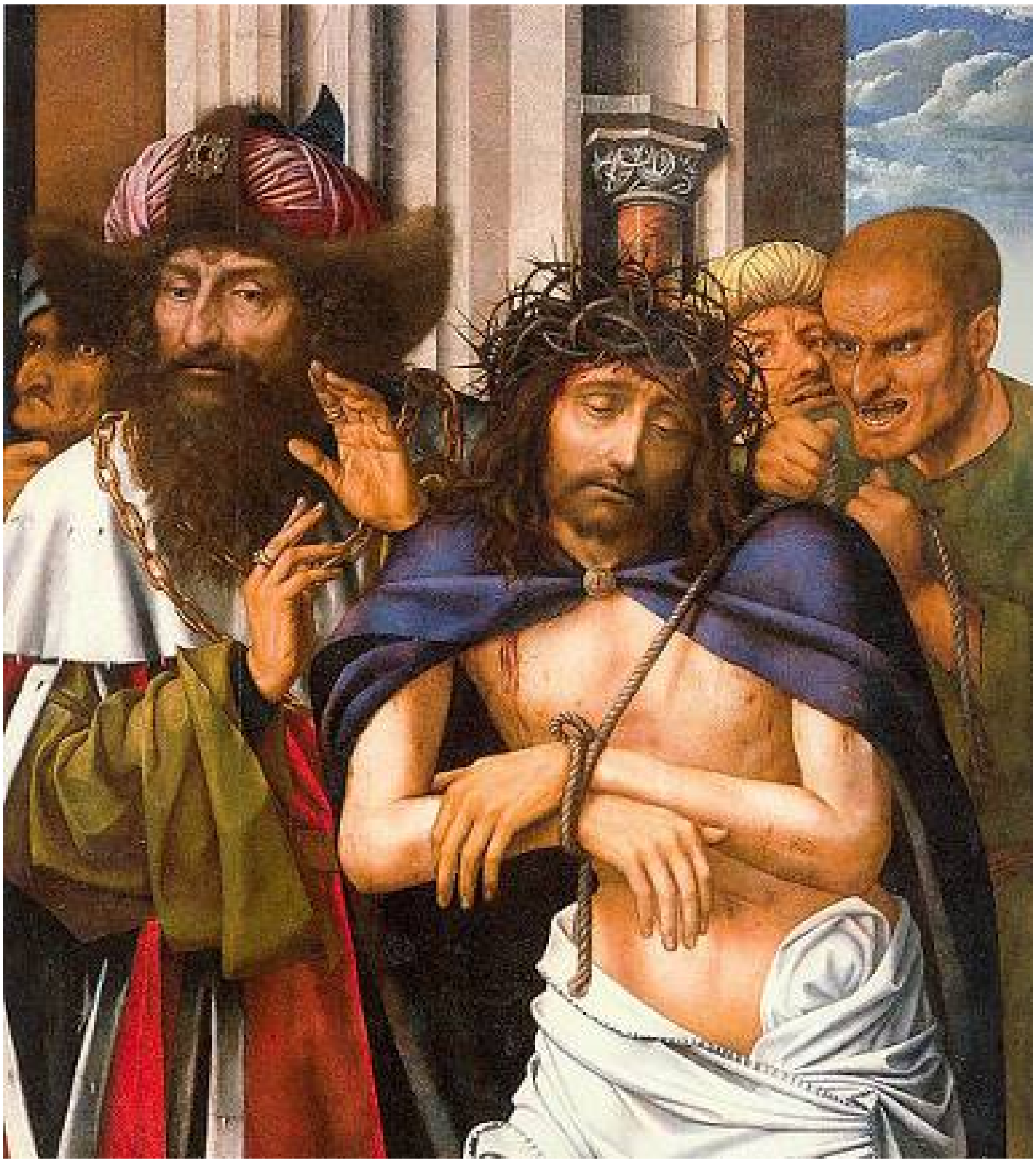
Earliest depictions of Melchizedek show him in the classic Mesopotamian father-god mold, receiving sacrifices on an altar marked with an eight-pointed star known as the “seal of Melchizedek.” There can be little doubt the impetus behind Judeo-Christianity is borne from the Annunaki agenda.


Mosaic showing Melchizedek receiving the sacrifices of Abel and Abraham, an eight-pointed star is on the altar. Ravenna, Italy, sixth century.



Jesus inside the seal of Melchizedek, 6th century Byzantine tapestry

As painted by the sixteenth century Dutch artist, Quentin Massys, in his version of *Ecce Homo*, as Joseph of Arimathea stands alongside the scourged substitute, his headdress is embroidered with the seal of Melchizedek. Significantly, Joseph of Arimathea makes the little-understood, and seldom recognized, "hand of Sabazios" gesture. This happens to be the same "blessing" gesture made by Jesus in countless depictions down through the centuries. This particular imagery has profound implications.



Joseph of Arimathea (left) wears the eight-pointed "seal of Melchizedek," *Ecce Homo*, Quentin Massys, 1520

The Hand of Sabazios

Sabazios is classified as a "sky father god" believed to have emerged in central and southeastern Europe during the first millenium BC, following the collapse of the Hittite empire. In stone steles found in Turkey and across the region, Sabazios is typically pictured on horseback defeating the primordial serpent in the classic dragonslayer tradition of the Sumerian Annunaki. The Greeks later equated Sabazios with Zeus, and sometimes with Dionysus.

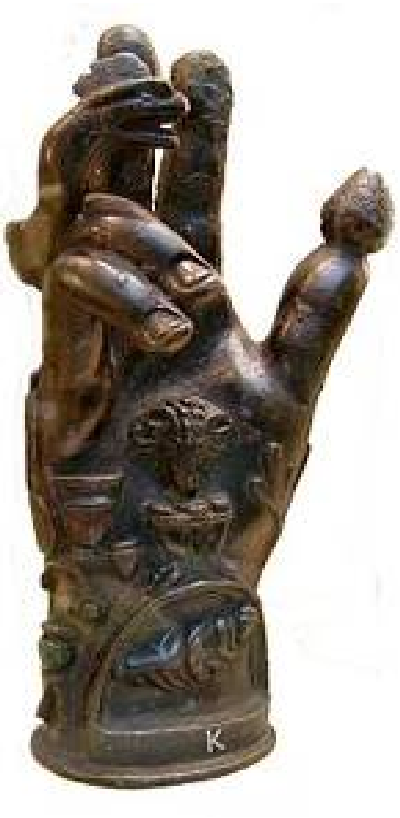
Sabazios slays the Serpent, National Museum of Romanian history

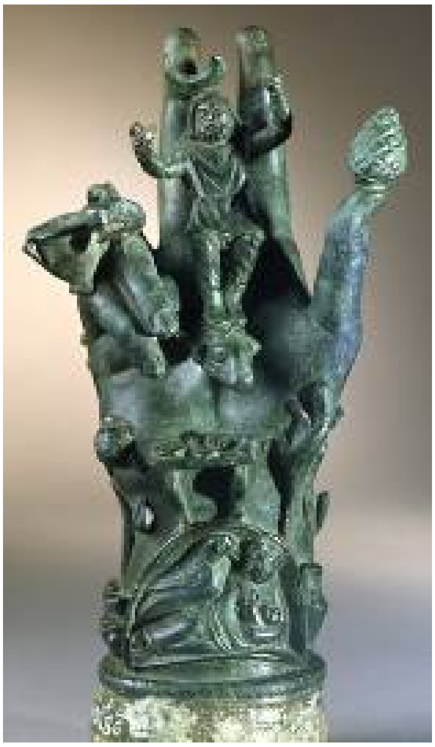
According to the early first century Latin writer, Valerius Maximus, Jews that had settled in Rome were expelled in 139 BC, under a law which proscribed the cult of "Jupiter Sabazius:"

> Gnaeus Cornelius Hispalus, praetor peregrinus in the year of the consulate of Marcus Popilius Laenas… compelled the Jews, who attempted to infect the Roman custom with the cult of Jupiter Sabazius, to return to their homes.

The word "Jupiter" is the anglicized *Iuppiter,* from the Greek *Zeu pater,* "father Zeus." An exact parallel to Zeus and Jupiter is the Sanskrit god addressed as *Dyauṣ pitar: pitar* is "father," and *dyauṣ* means "sky." Since the "sky father god" traces to Sumer and the Annunaki, were Hyksos Jews active in Rome? Numerous scholars have equated YHVH with Jupiter/Zeus. And as YHVH was not a spoken name at the time, it was convenient to use "Jupiter" when in Rome.

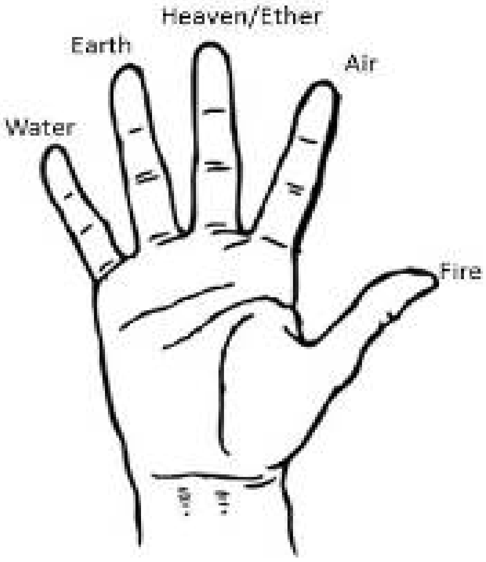
In the Old Testament, YHVH and Elohim are interchangeable, and occur as *YHVH Elohe Tzevaot*, *Elohey Tzevaot*, and *YHVH Tzevaot*. Is there a connection between the Hebrew word *Tzevaot,* pronounced "sabaoth" (translated as "hosts" or "armies") and "Sabazius?" Were Hyksos Jews known as the "army of YHVH?" In any event, the cult of Jupiter Sabazios gained a firm foothold in Rome, and later spread westward.





In various parts of Italy and Western Europe, a number of ornate bronze "votive" hands used in the cult of Sabazios in still unidentified ceremonies, have been discovered. Dating between the 1st century BC and the 2nd century AD, small holes drilled around the bases suggest the hands were affixed to poles, but scholars are duly mystified as to their purpose.

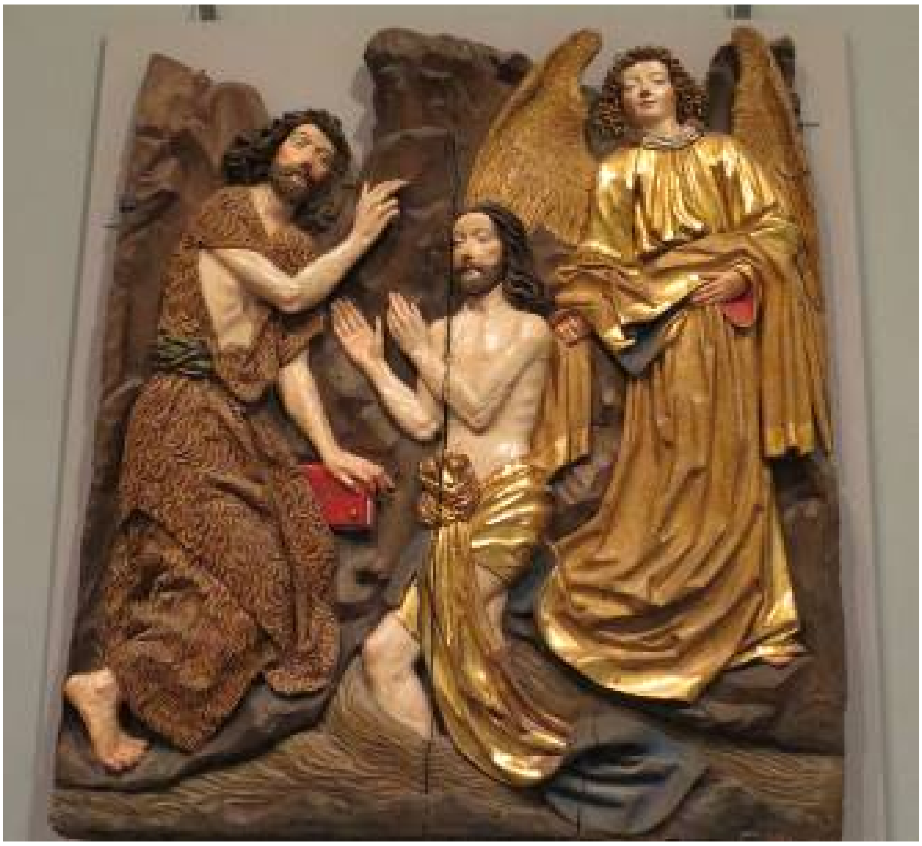
Closely resembling a *mudra*, or a Hindu-Buddhist gesture to accentuate or redirect the body's energy flows, the position of the fingers and thumb is the same in all the hands. The index finger and forefinger are upright, the ring finger and little finger fold downwards, and the thumb is angled outwards. An assortment of different cult figurines appear on the fingers, but in most cases a pine cone is balanced on the tip of the thumb.



In Eastern traditions, the five fingers represent each of the five elements. Practice of hand mudras ("seals"), or hand yoga, regulates the five elements in the body to maximize health. The thumb is responsible for the "Fire" element, which is presumably why the pine cone in the hand of Sabazios is always on the thumb. Literal "fire" is visible plasma energy, or ionized gas. Irrespective of how, or from where, flow of plasma current is generated, the intent behind the ceremonial hands seems to be to direct "Fire" to the pineal gland.

Regeneration

Wherever blatant pagan symbols occur in Christian imagery, Church authorities routinely explain them as diabolic imitations. Yet although the pre-Christian hand of Sabazios is prominent in Christian art, and especially in images of the *Salvatore Mundi* (Savior of the World), its existence is not officially acknowledged. Along with other enigmatic gestures, it is interpreted as a divine benediction with roots in the Byzantine Church, the peculiar finger positions symbolizing different theological creeds.



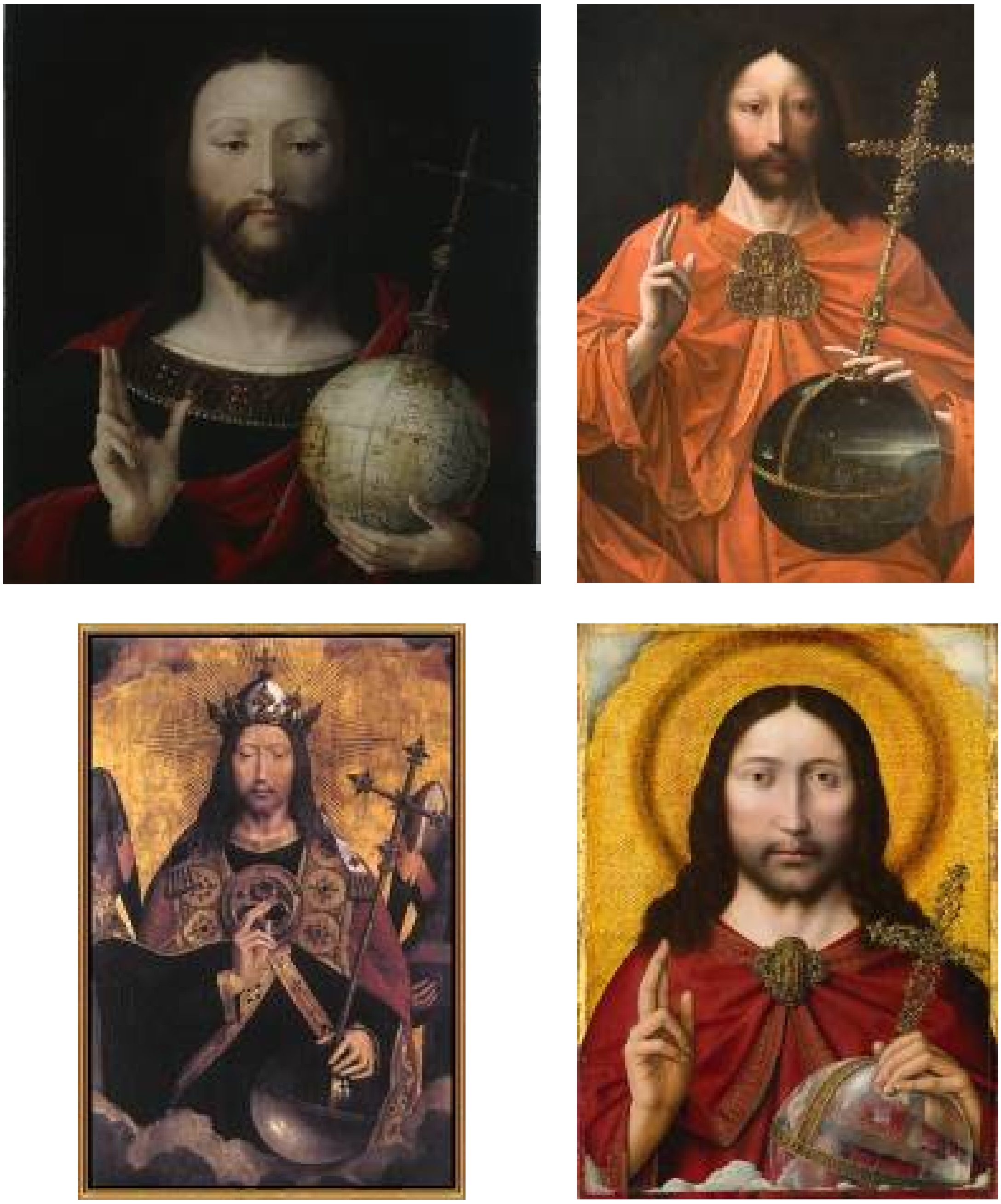
John the Baptist blesses Jesus with the hand of Sabazios

Originating with John the Baptist, the odd concept of "baptism of fire," recorded in the New Testament, begins to makes sense. John's forecast that someone would "baptize with fire," and in so doing make his water baptism redundant, refers to the transmission of invisible plasma energy or current to the pineal gland, and subsequently throughout the central nervous system of the "baptized." By dint of his own energetic configuration, the predicted "fire baptizer" was a conduit for specific plasma frequencies.

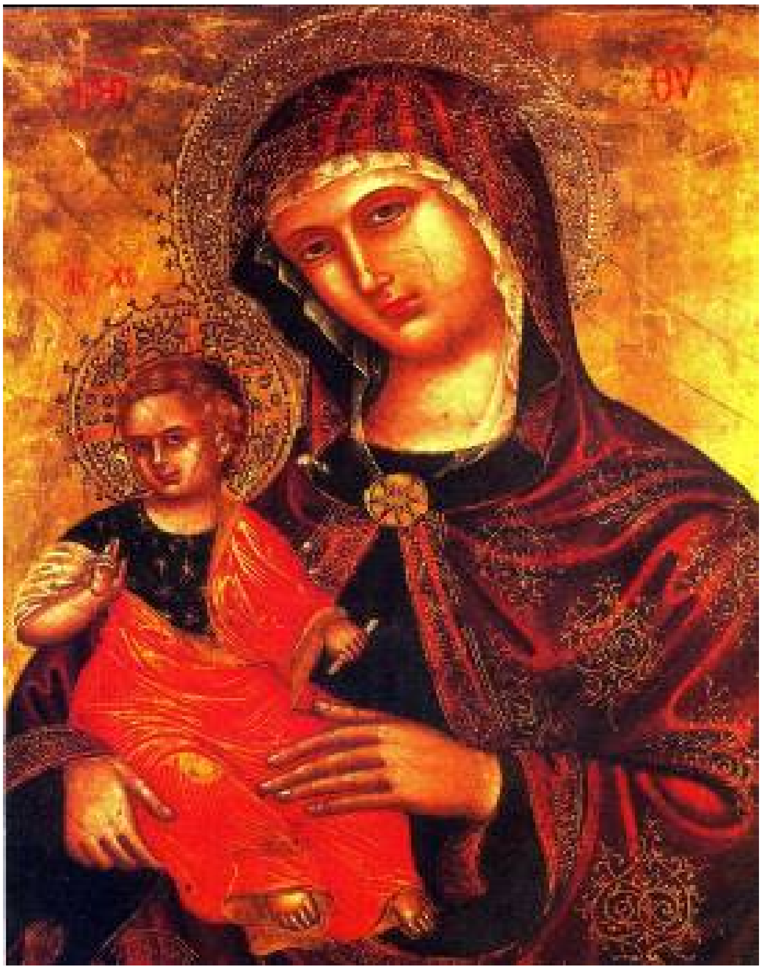
Salvatore Mundi, Sandro Botticelli, c 1500

To whom, then, did John refer? Not the Galilean Jesus apparently, since John continued to baptize separately from him.

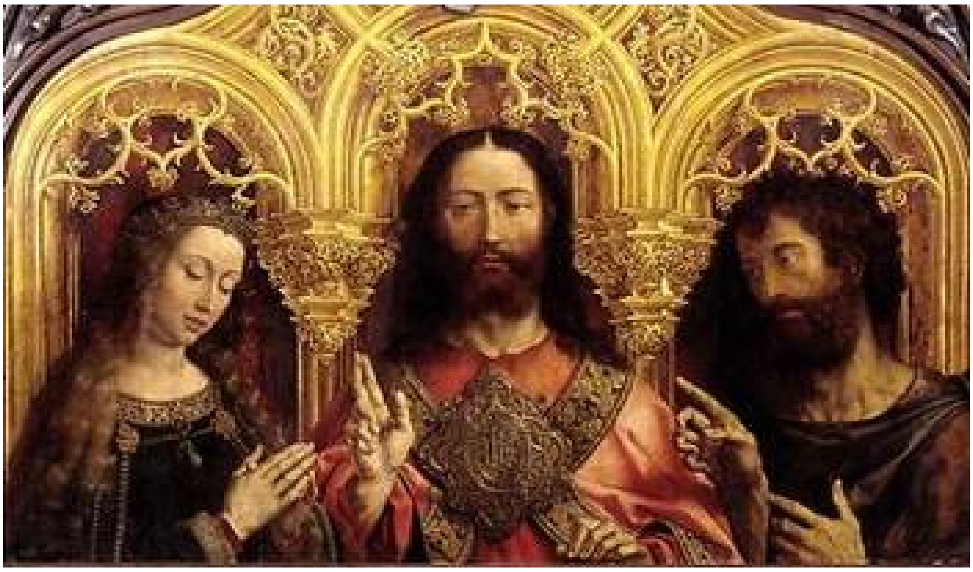
> Now a discussion arose between John's disciples and a Jew over purifying. And they came to John and said to him, "Rabbi, he who was with you beyond the Jordan… here he is, baptizing, and all are going to him."
>
> (John 3:26)



Four typical *Salvatore Mundi* images from the early sixteenth century. Jesus makes the hand of Sabazious gesture while holding the earth, or a globe, in the other. The crossd staff appears to be a four directional solstice-equinox marker, and strangely enough, it appears to be angled in sync with the earth's 23.5 degrees clockwise axial tilt. Not until Kepler's Laws, early in the seventeenth century, was it possible to calculate the tilt of the earth. What is the source of this "impossible" knowledge? Is the earth's tilt somehow connected to the Annunaki agenda?

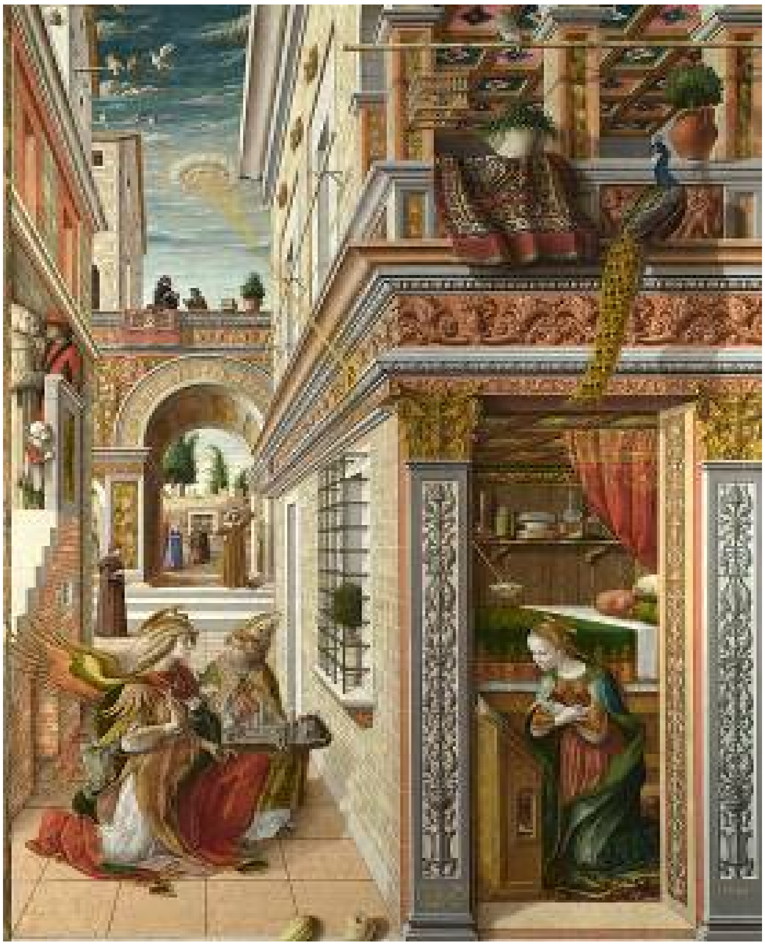


The Virgin Mary wears an eight-pointed star, while Jesus makes the hand of Sabazios



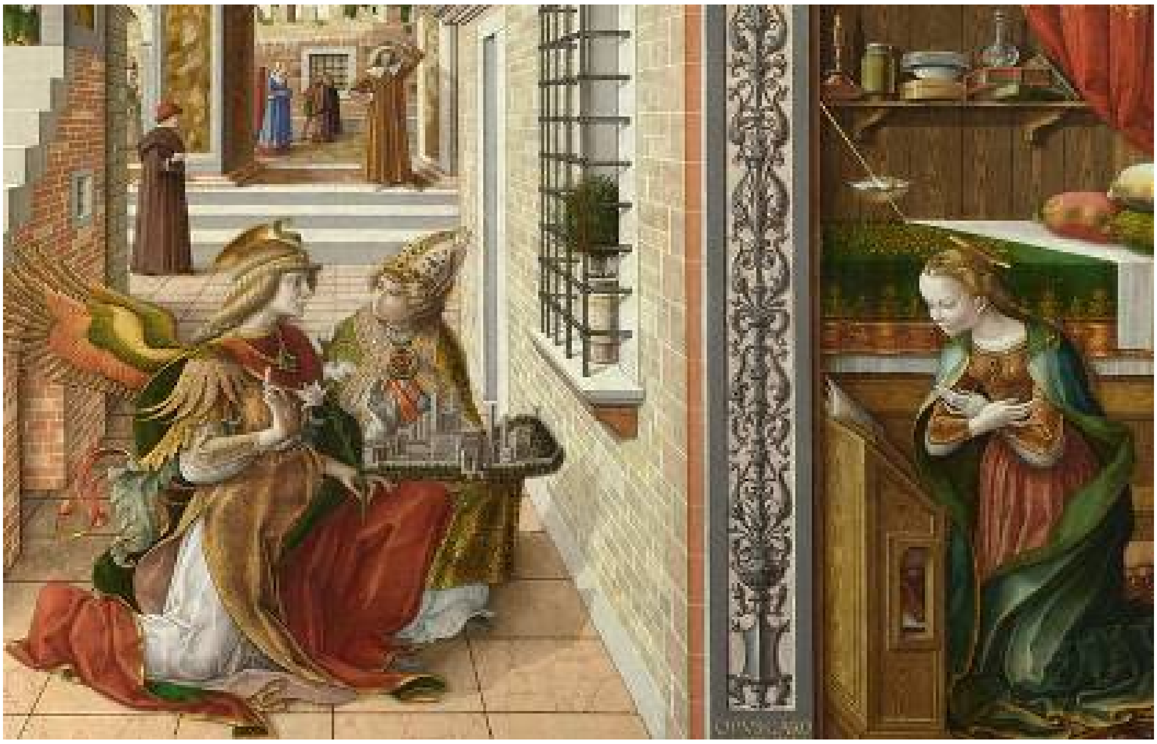
Jan Gossart, *Virgin Mary, Jesus Blessing, and John the Baptist*, c 1525

Regeneration



In Carlo's Crivelli's (1435-1495) masterpiece, *The Annunciation to Mary*, there are several aspects worth mentioning. Perhaps the most significant, however, is the "ray of light"descending from the skies to the top of Mary's head, location of the fontonelle, and the so called "crown" chakra.

The angel facing Mary makes the "hand of Sabazios" gesture emphasizing her pineal gland react to the plasma current directed at her.



In modern society, symbols are more often than not taken for granted. But when orchestrated in alignment with specific energy patterns or formulae the unseen power of symbols is well known to occultists, Jungian psychologists, politicians, and advertising agencies.

Science has long understood all matter is interconnected energy in motion. Everything that exists, receives, holds, and transmits energy, and is distinguished by a unique frequency. Yet despite the carefully contrived images and icons that fill the archeological and historical record, research into their core energetic imprint barely scratches the surface.

The Annunaki agenda is displacement of the human race, a process explained as "Regeneration." For the "gods" to go to such lengths in order to conceal this program, a human must have value beyond words. But by allowing themselves to be manipulated into believing outright lies as sacred truths, humans unwittingly enable their own displacement.

Pineal Gland

Pine cones were used as a ritual symbol throughout the ancient Mediterranean and Near East. Later adopted by the early Church as a Christian motif, it became a regular component of medieval alchemic and later Masonic iconography. Paradoxically, the pine cone symbol first appeared in Mesopotamia, where no pine trees grew.

Rationally, as the pine cone resembles, it therefore represents, the pineal gland, so-called "third eye" of Hindu mystical tradition, located near the junction of the vertebrae and the middle of the brain. Five thousand years ago, sophisticated functions of cerebral anatomy were supposedly unknown, so how did anyone know the tiny pineal gland was important?

The first description of the pineal gland, and the first speculations about its role, are found in the writings of Galen, a 2nd century AD Greek medical doctor and philosopher. Galen explains the pineal gland as a support hub for blood vessels, and goes to great lengths to refute a popular notion that the pineal regulated the flow of *pneuma*. The Greek word for "breath," in classical antiquity *pneuma* means "spirit of life," or "soul."

The world's largest pine cone is a bronze statue flanked by peacocks, believed to date from the 2nd century AD, located in the Vatican City

The pine cone is often featured in Freemason Octagons built into the ceilings of Masonic Lodges.

The French mathematician and philosopher, René Descartes (1596–1650), famously called the pineal gland "the seat of the soul," as it is the only single item inside the human brain, where everything else is twinned. For Descartes, the pineal gland contains "animal spirits," which he defines as types of plasma, "very lively and pure flames" that "enter and leave continually like the flow of water in a river."

> The part of the body in which the soul directly exercises its functions is not the heart at all, or the whole

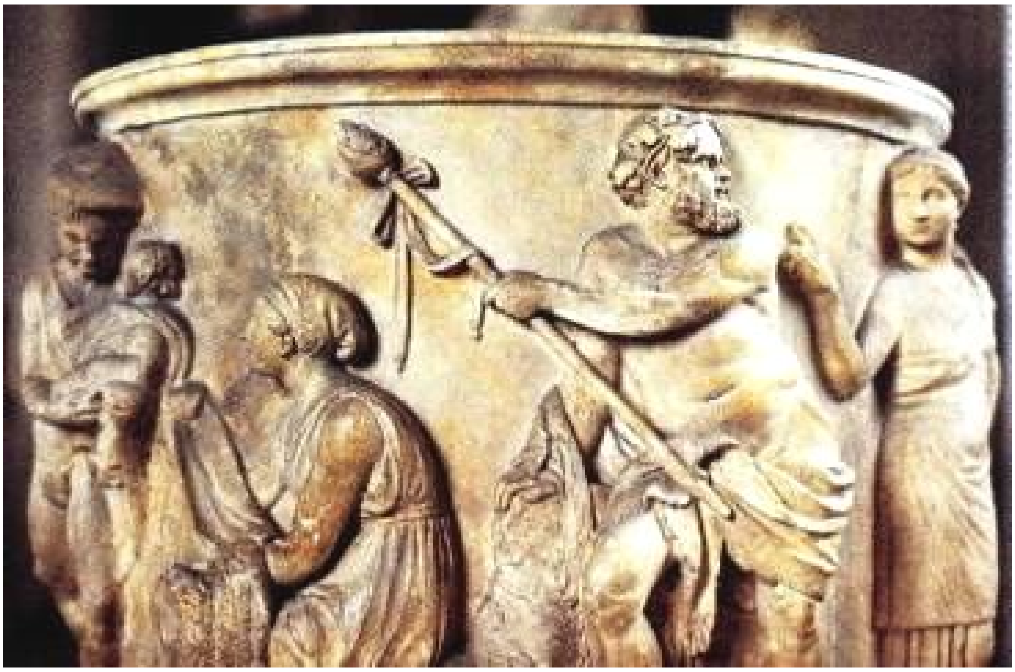
> of the brain. It is rather the innermost part of the brain, which is a certain very small gland situated in the middle of the brain's substance and suspended above the passage through which the spirits in the brain's anterior cavities communicate with those in its posterior cavities. The slightest movements on the part of this gland may alter very greatly the course of these spirits, and conversely any change, however slight, taking place in the course of the spirits may do much to change the movements of the gland.

Modern text books explain the pineal gland as a small pine cone-shaped endocrine gland located in the center of the brain that medical science only partially comprehends. Known to be acutely sensitive to light, one of its main functions is to produce melatonin, which regulates circadian rhythms and affects the central nervous system.

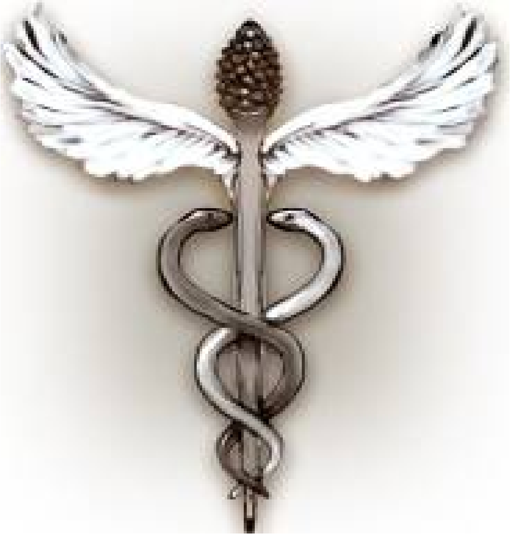
Research on the psychedelic dimethyltryptamine (DMT) indicates the pineal gland plays a role in the production of DMT in the brain, which implies the pineal gland is instrumental to the perception of reality. It has also been suggested the pineal gland produces psychedelic amounts of DMT specifically at times of intense neurological significance, such as the moment when consciousness (hypothetically) enters and leaves the body.

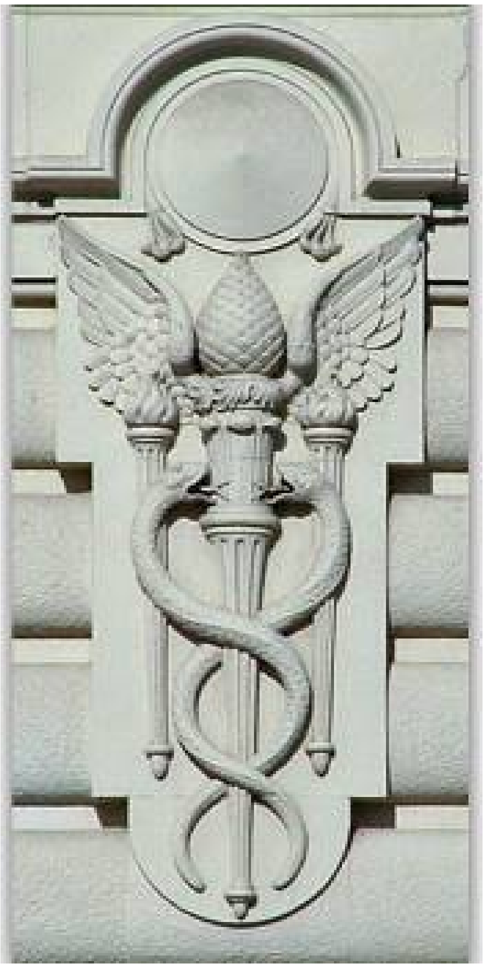
Pine cones topped the ceremonial staffs of Osiris and Dionysus (Bacchus), and were often placed at the summit of a caduceus staff, symbol of medical associations around the world. A likely connection between the pine cone and staff, and the pineal gland and the spine, has not gone unnoticed.

Regeneration



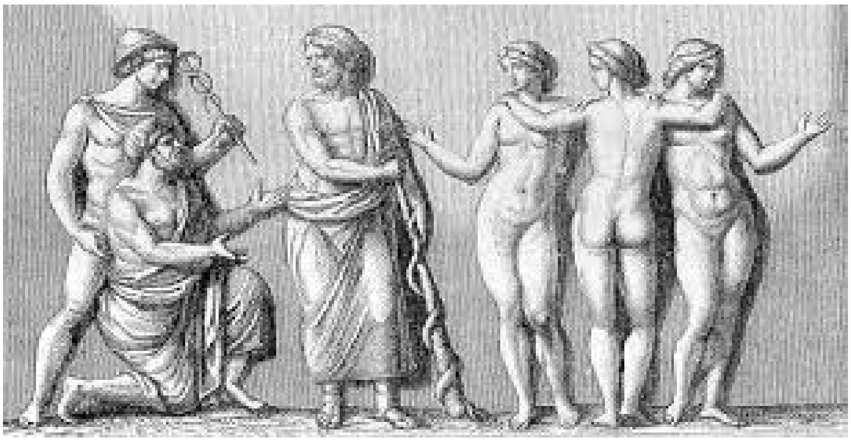
Greek god Dionysis holds the pine cone topped staff



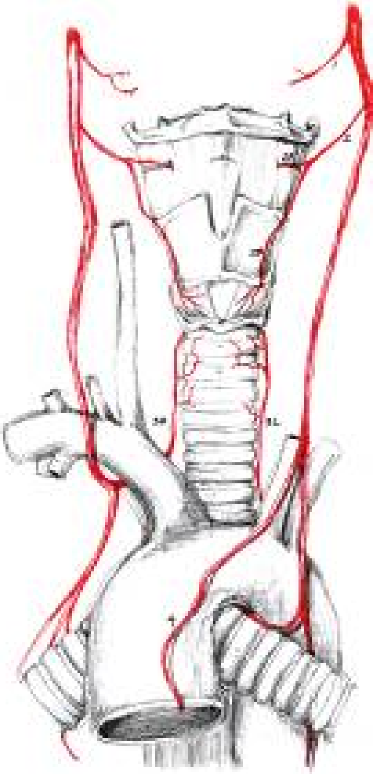


This ornate stone carved caduceus (right), topped with a pine cone, and featuring the twin masonic pillars, is on the outside of the Whitehall Building in New York City's financial district.

"Kundalini" is a type of energy believed by many to sit at the base of the spine. It can be released to travel up the spine and into the pineal gland through the use of certain techniques. Theoretically, the "awakened" Kundalini aligns and merges the chakra energy vortices that are situated along the vertical column of the spine.


Asclepius looks disapprovingly at Hermes, who brings a merchant to bargain for the three naked "Graces."

Sometimes referred to as a "serpent," the Kundalini energy is best represented in Western lore by the rod of Asclepius, not to be confused with the twin serpents that entwine the caduceus rod. In theosophical science, and in certain esoteric schools, these twin serpents are thought to represent the wandering dual "Vagus" nerve that twists around the spine to connect the body's principle internal organs to the brain stem (as shown in red ink).


The Vagus nerve

Among its many key functions, the Vagus nerve acts as the "reset" button after a perceived threat or shock to the system. The Vagus nerve communicates with the important centers of the body to quickly restore bodily functions to normal. Significantly, the Vagus nerve is associated with neurogenesis (creation of new neurons), and increased brain-derived neurotropic factor (BDNF). BDNF is a super-food for brain cells that helps repair brain tissue, and aid regeneration throughout the whole body. Researchers have also discovered that stem cell growth is directly connected to Vagus nerve activity. Activating the Vagus nerve can stimulate stem cells to produce new cells and even repair and rebuild organs. The Vagus nerve can only function with the appropriate chemicals from the pineal gland, and ceases to function properly without them.

Without question, ancient and medieval Hermeticists participated in rituals and techniques designed to stimulate energy flows of the pineal gland. Symbols of these processes were encoded into religious imagery so devotees were unknowingly, or subliminally influenced. Not surprisingly, as items of church décor, pinecones are explained to the laity as symbols of regeneration, "new life" in Christ.

Large pinecones in Wreay Chapel, Cumberland, UK

Worldwide folklore, as comprehensively listed in the writings of Sir James Frazer and Joseph Campbell, supports the claim in Genesis that ancient gods somehow interfered with human development to drastically shorten lifespan and scramble cognitive processes (Gen 6:3, 11:7). This capability, by definition, would require highly advanced knowledge of DNA and of the body's internal mechanics, and to be achieved globally, the ability to effect change in the planetary electromagnetic field.

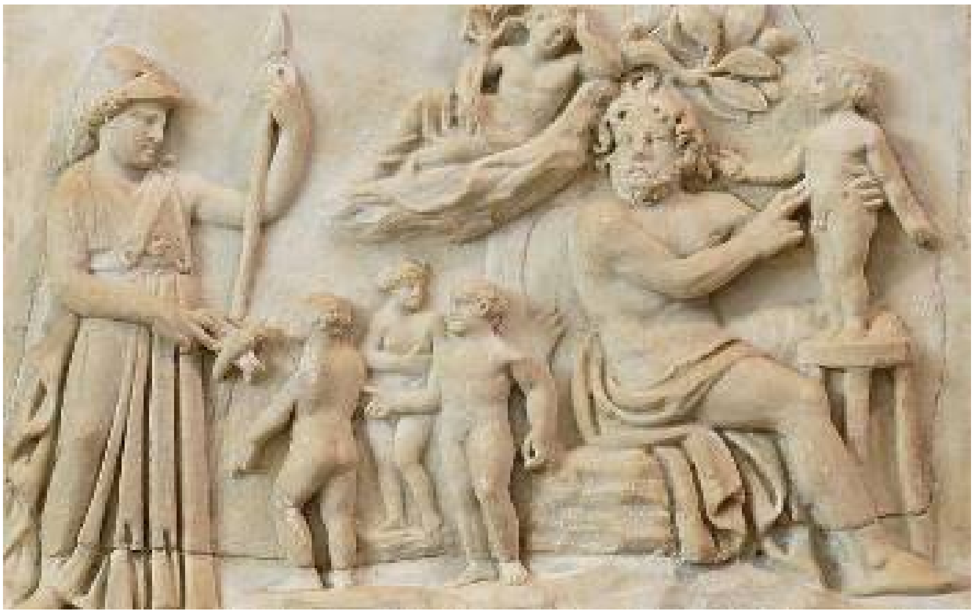
By cultivating the appropriate energetic conditions in the human life support system, could a non-human, or Annunaki consciousness, replace its human occupant without killing the body? Renowned hermetic scholar and Egyptologist, R.A. Schwaller de Lubicz, in his introduction to *Sacred Science*, asks the question:

> What object could be the aim of the Hermetic opus? It will necessarily be an undetermined substance and not a mineral, plant, or animal being. This substance can be none but the vital "Fire," Life, capable of being transmitted to a specific being in order to lead that being to its own perfection. *This indeed is what all good texts intimate.*

The New Testament quotes the Galilean Jesus in an obvious reference to the potential of the pineal gland:

> The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light. (Mt 6:22)

"Enlightenment," in the conventional Christian context, appears badly in need of reassessment.



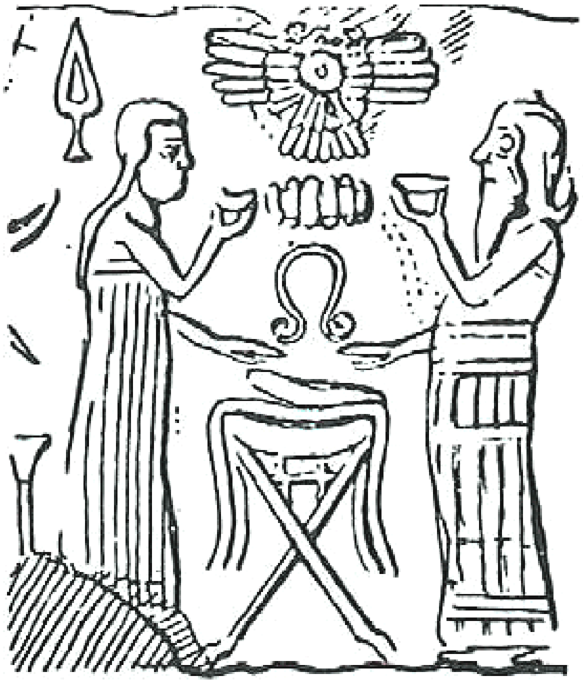
Third century Greek relief, showing Prometheus creating mankind. With pine cone and staff suitably primed, Annunaki can birth into Homo sapiens bodies.

Alpha and Omega

> And he who sat upon the throne said, "Behold I make all things new." …And he said to me, "It is done. I am the Alpha and Omega, the beginning and the end."
> (Revelation 21:5-6)

"Regeneration" would seem to lie behind the *Alpha and Omega* metaphor used in the apocalyptic Book of Revelation, which predicts a global catastrophe resulting in a "new" earth for God's elite ("alpha" and "omega" being first and last letters of the Greek alphabet"). From artistic representations of "Alpha and Omega," the Annunaki associate themselves with "Alpha," as initiators. "Regenerated" humanity, as recipients, is "Omega."

The **Ω** symbol predates the Greek alphabet and traces back five thousand years to Sumerian cuneiforms, and later Babylonian culture, where the **Ω** symbol features on *kudurru* or "boundary stones." No scholarly agreement exists on its meaning, but the **Ω** symbol often appears next to Ninkhursag (*Ninurta* in Babylon), fertility goddess and supposed wife and consort of Enki. Does the shape "**Ω**" represent the womb and birth process?

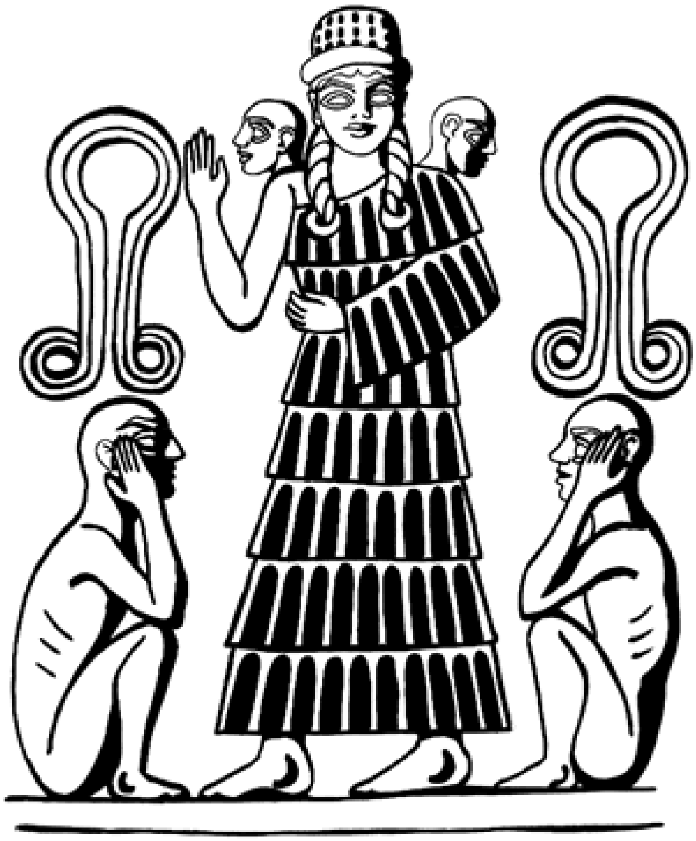


Ninkhursag and Enki

In this scene, sexual union between the god and goddess is not implied. Instead, new life is artificially generated through a mixing process – genetic engineering.

In this way, the "Omega" child is birthed, and the final solution of the Alpha Omega agenda begins.

Babylonian boundary stone or marker

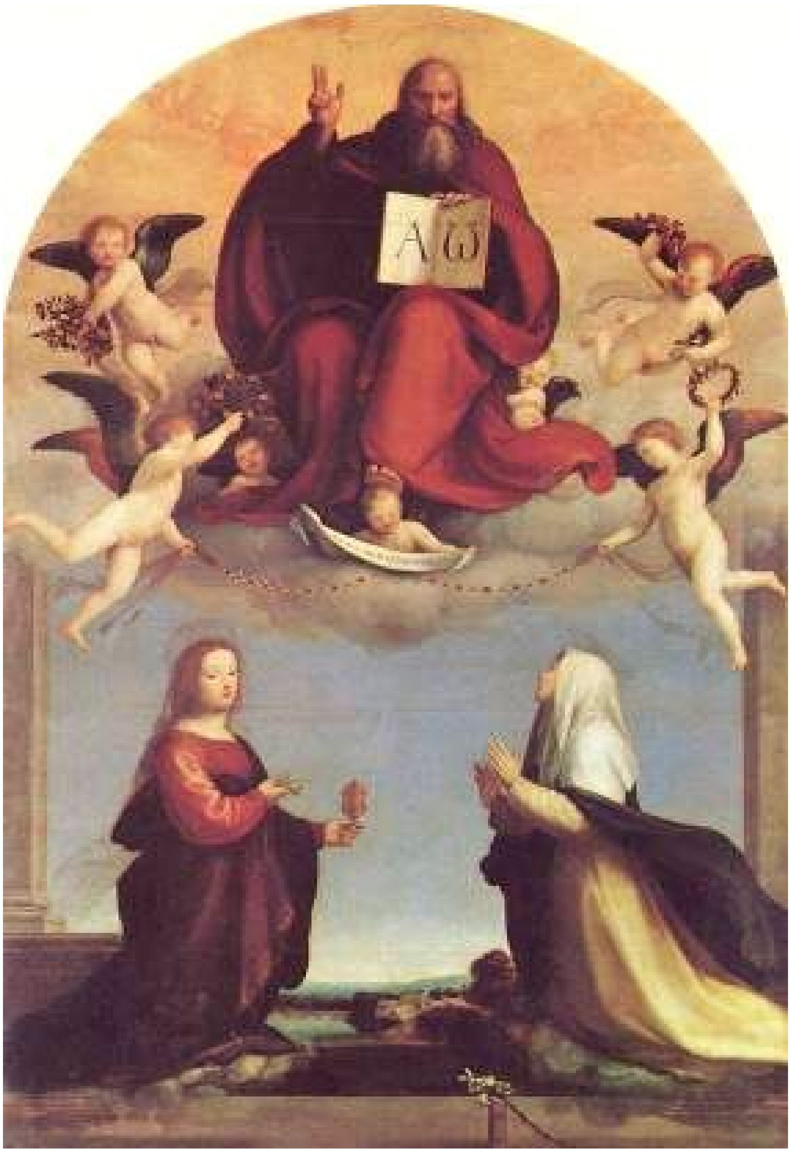


Old Babylonian Period plaques of clay with molded reliefs show a goddess (probably Ninurta) flanked by Ω motifs, beneath which sit naked hominid forms as if newly emerged from the womb. Two heads emerging from the shoulders is a theme primarily associated with the god Ningishzida, who collaborated with Enki to create the Lulu race.

An identical message of divinely ordained genetic transformation was repeatedly broadcast in Renaissance art. Fra

Bartolomeo’s *God the Father and Saints Mary Magdalene and Saint Catherine* is a noteworthy example. The customary bearded Father sky-god is surrounded by eight angels as he holds an open book displaying the letters Alpha and Omega (“w” is the lower case of **Ω**). He blesses the two female saints with the hand of Sabazios, as the Magdalene proffers her sacred jar.

In Saint Catherine’s legend, she has a mystical vision in which she is Jesus’ bride. In the foreground is a white so-called “Annunciation lily,” a flower often featured in paintings of the birth Annunciation to Mary, and which recalls the messianic bride’s proclamation to the king in the Song of Songs (2:1), “I am the Lily of the Valley.”

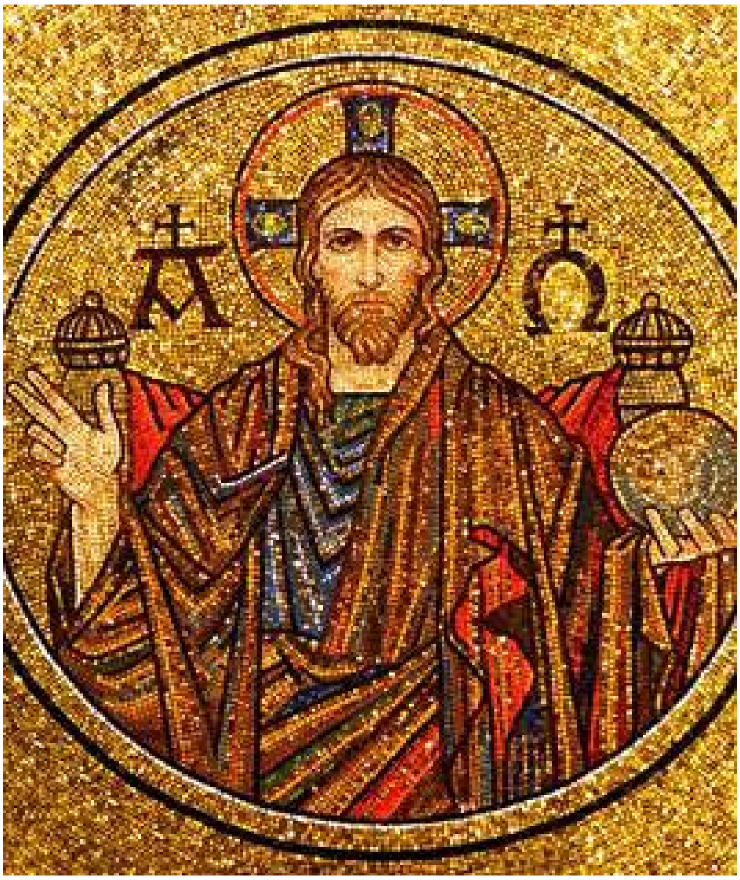


God the Father, Mary Magdalene, and Catherine, Fra Bartolomeo c 1495

In the final chapter of the Book of Revelation, Jesus states,

> "I am the Alpha and Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes that they may have the right to the tree of life." (Revelation 22: 13-14)

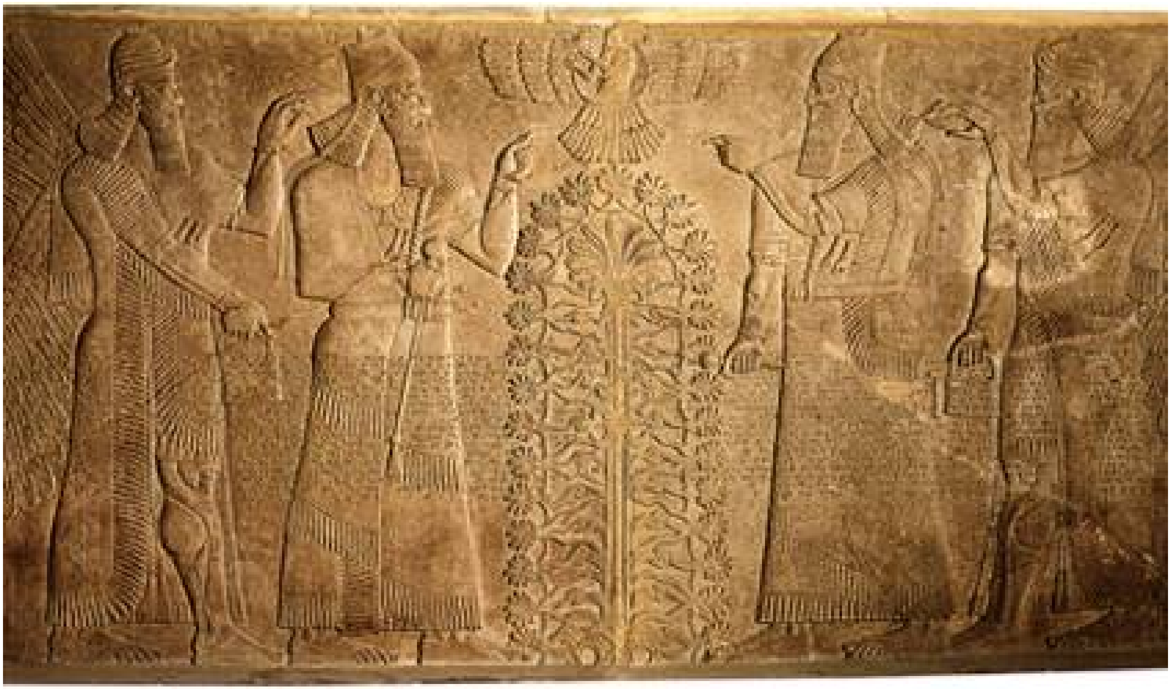
What is meant by the "tree of life" and what it its significance to the Alpha and Omega "regeneration" project?



This Alpha and Omega Jesus makes the Sabazios Gesture as he holds the earth, Byzantine tile mozaic.

The Tree of Life

Discovery of huge Assyrian stone reliefs displayed prominently in temples and palaces has made famous the tall muscular stylized Annunaki "god." In some scenes that are obviously copied from earlier cylinder cuneiforms, winged bearded deities, sometimes wearing eagle-head masks, hold a bucket in one hand and a pine cone in the other. In most cases, these deities point their pine cones at the backs of the heads of kings and priests, who stand before an artificial tree; or else point their pine cones directly at the artificial tree; or directly at the king or priest, with no artificial tree present.



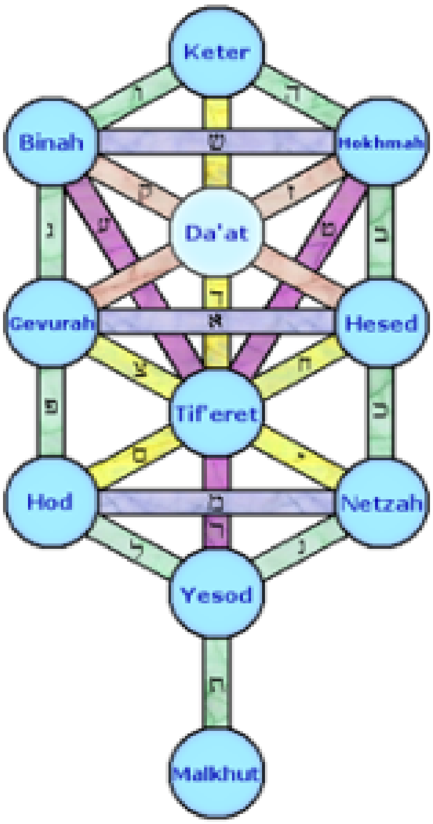
There is no unanimity among scholars as to the meaning of this "tree," and no textual evidence pertaining to this symbol is known to exist. However, it appears to be a cult object with nodes and crisscrossing lines, not a literal tree, and though it has a standardized structure, the specific details vary from one tree to the other.

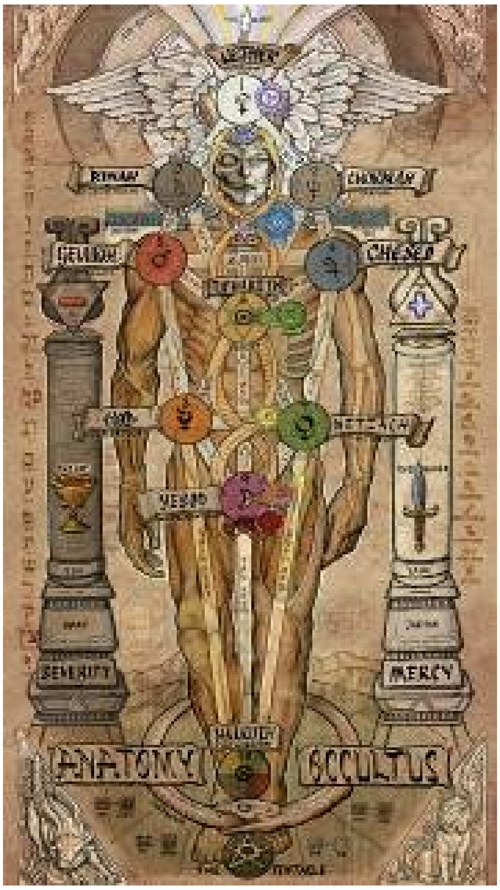
Some scholars interpret this Mesopotamian "tree" as the original model for the biblical "tree of life." The "tree of life" is mentioned ten times in the Bible, most notably in the story of Adam and Eve, but it seems allegorical. Similar "tree of life" concepts occur in numerous other world cultures, some with descriptive details. Frequently, a serpent or dragon is coiled at the base of the tree, which is reminiscent of the Kundalini serpent, and a phoenix or winged bird sits at the top. Most "tree of life" mythology is linked to "gods," and promises of "eternal life."

Without doubt the most sophisticated "tree of life" ideology belongs to the Jewish Kabbalah tradition, where it serves as the template for the structure of the universe and all creation. Essentially, the tree of life consists of ten or sometimes eleven *Sephirot,* or divine attributes, that permetate everything. *Sephirot* are interconnected through twenty-two energy channels, and organized into three vertical columns. Each *Sephirot* has a specific name, and can be located within the physical human structure, with the central column repesenting the spine. Initiates meditate on the names (stations) and advance upward through the respective transformative stages of the "tree of life."

Kabbalah teachings, and those of similar and related esoteric systems, place great emphasis on the biblical Adam as the blueprint for the ideal. But as already explained, Adam represents a genetically engineered hybrid race, which is *not* the original human prototype. Adam's sole purpose is as an earthly vehicle for non-human Annunaki consciousness.

Whatever spiritual benefits or insights may accrue from its study, in the final analysis the Adamic "tree of life" is more than likely a distortion of the original human energetic template, which would contain twelve stations.


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut


KETHER
BINAH
CHOKMAH
GEBURAH
CHESED
TIPHARETH
HOD
NETZACH
YESOD
SEVERITY
MERCY
MALKUTH
ANATOMY
OCCULTUS

The Finger of Fire

In terms of physical energy, ancient philosophers categorized everything into four elements: Earth, Wind, Fire, and Water. A fifth element, "Ether," was understood as the non-physical causal element. These four elements correspond to the four states of matter: solid, gas, liquid, and plasma.

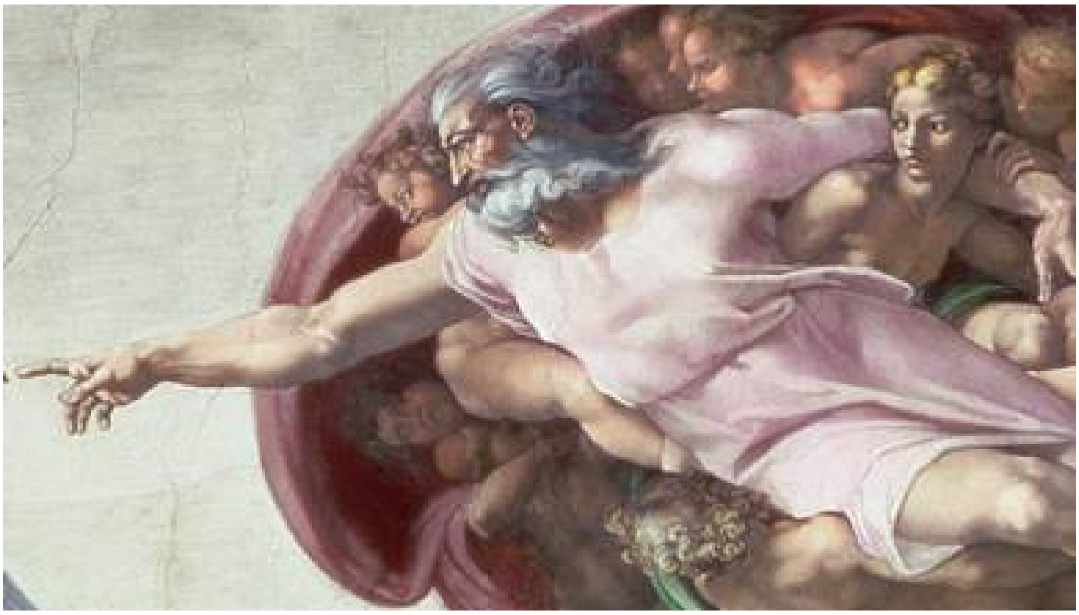
Plasma, in short, is ionized air or gas. Because it does not behave as a gas, plasma constitutes a separate state of matter. Fire and lightning are crude plasmas, but most plasmas are invisible to the naked eye. Although most school children are only taught three states of matter, not only is plasma physics is on the cutting edge of modern science, plasma is overwhelmingly the most abundant form of matter in the Universe.

Ionization of air or gas to form plasma occurs when the number of electrons in its atoms or molecules is reduced or increased to create charged particles – positive ions or negative ions. Ionization is induced by heat or by electromagnetic fields, and the resulting plasma has similar conductive properties to that of metal, and is subject to electromagnetic influences.

In European alchemy, great emphasis is placed on the "transmutative power of fire." Chief of the four elements, fire alone can transform the other three. Literal "fire" can only burn or incinerate a person, but as an agent of internal structural reform, "Fire" is plasma energy. By overriding all other energy frequencies, plasma frequency can change pre-existing conditions.

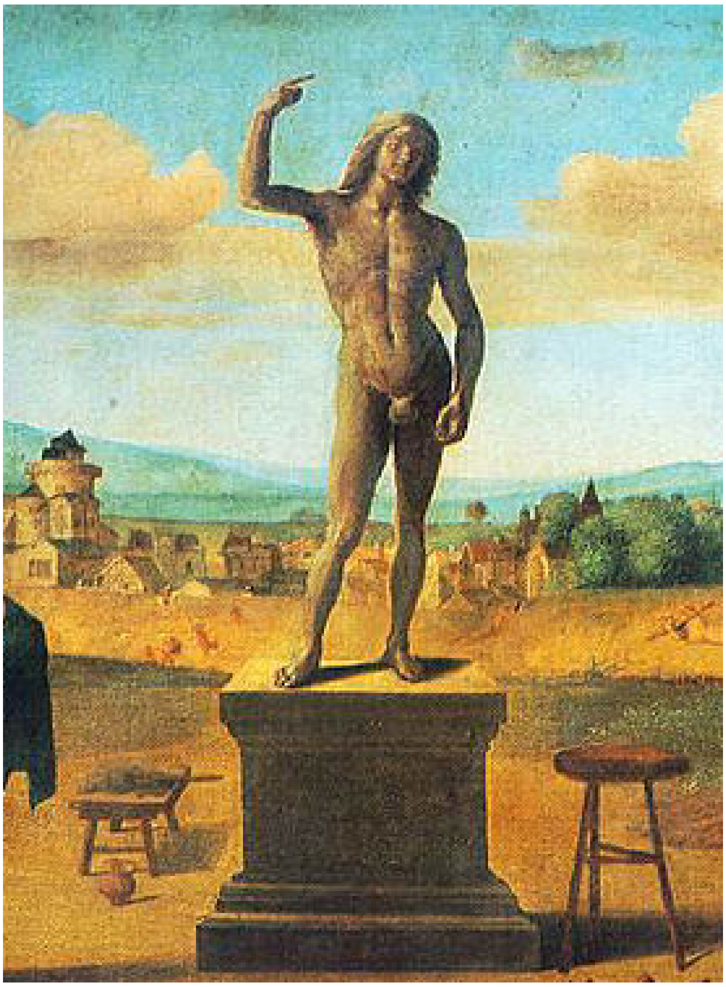
As a receptor of light and magnetism, the pineal gland is predisposed to the influence of plasma waves. The Pineal gland, neurological networks, DNA – these are the principle interests of those who wish to alter the human body for their own purposes.

In the Hermetic rituals of Western Europe, magic was the key component. Different orders developed specialized magic wands to invoke and transmit the element of "Fire," either as a weapon or healer. As it acted as an extension of the pointer or index finger, adepts did not in theory need a wand. "Fire" could be summoned and conveyed by pointing the index finger – a loaded image in the encrypted art of the Renaissance.



The Creation of Adam, Michelangelo, Sistine Chapel

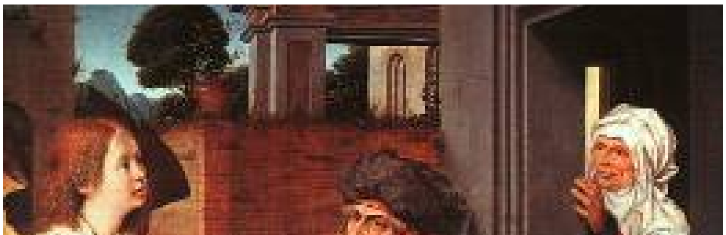
Regeneration



Prometheus, Piero do Cosimo, 1515

In Michelangelo's *Creation of Adam*, Adam is created through pointing an index finger, demonstrating the transmission of plasma frequencies by a Father sky god or "Anu." Adam likewise receives the transmission via his index finger. In classic illustrations, Prometheus, who created man and gave him "fire" according to Greek mythology, points his index finger. Primeval "fire" of the ancient gods does not refers to literal flame, an everyday occurrence on earth whether man exists or not.

Hermetic orders break down the four Hebrew letters of the name *YHVH*, the Old Testament God, to represent the four elements. The first letter *Yod* is Fire. Images of biblical heroes from both Testaments frequently show them with pointed index fingers, an odd gesture not recognized anywhere as part of Christian iconography.



The Angel visits Abraham, Jan Provost, c 1525.

“Finger magic” is prominent in this image, as the angel uses both hands to show a raised thumb and a pointed index finger to explain something to Abraham, as though the Annunaki agenda is being outlined to the “Father of Faith,” who appears to be getting the message.

Art experts explain pointed fingers in religious paintings as reminders to the faithful that their salvation comes from heaven, which was imagined at high altitude. This idea is consistent with how the Annunaki agenda is ordinarily packaged and presented to the public.

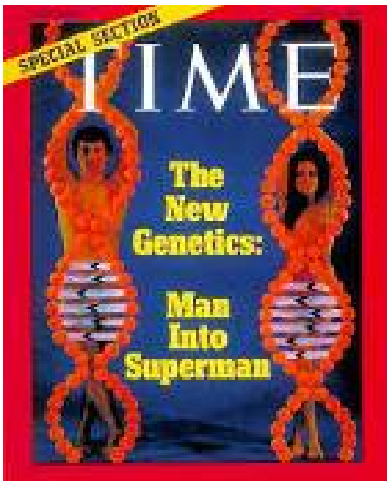
To ridicule Jesus’ delusions of grandeur, we are told Pilate instructed that a plaque be affixed to the cross, written in Greek, Hebrew, and Latin. In the synoptic Gospels, the sign reads, “King of the Jews.” But in the Gospel of John, the wording is “Jesus of Nazareth, King of the Jews,” or *Iesvs Nazarenvs Rex Ivdæorvm* in Latin.

Though most depictions of the crucifixion show a sign with “INRI,” that particular acronym would not have been written. From census records, historical maps, and archeological excavations, there is no evidence that Nazareth existed at the time of Jesus and Pilate. Even if it had, the name of a small village in Galilee was a meaningless reference to people in Jerusalem.

Rituals in medieval secret societies used the Latin language of ancient Rome. It was believed Latin words had magic power when spoken aloud in the correct sequence. *Igne Natura Renovatur Integra* – INRI – was an important mantra, the meaning of which is "By fire nature is restored to purity." Freemasonry, which continues Hermetic tradition, explains this maxim as symbolizing the regeneration of mankind by "sacred fire." "Fire," it is claimed, is a metaphor for "divine love and truth."

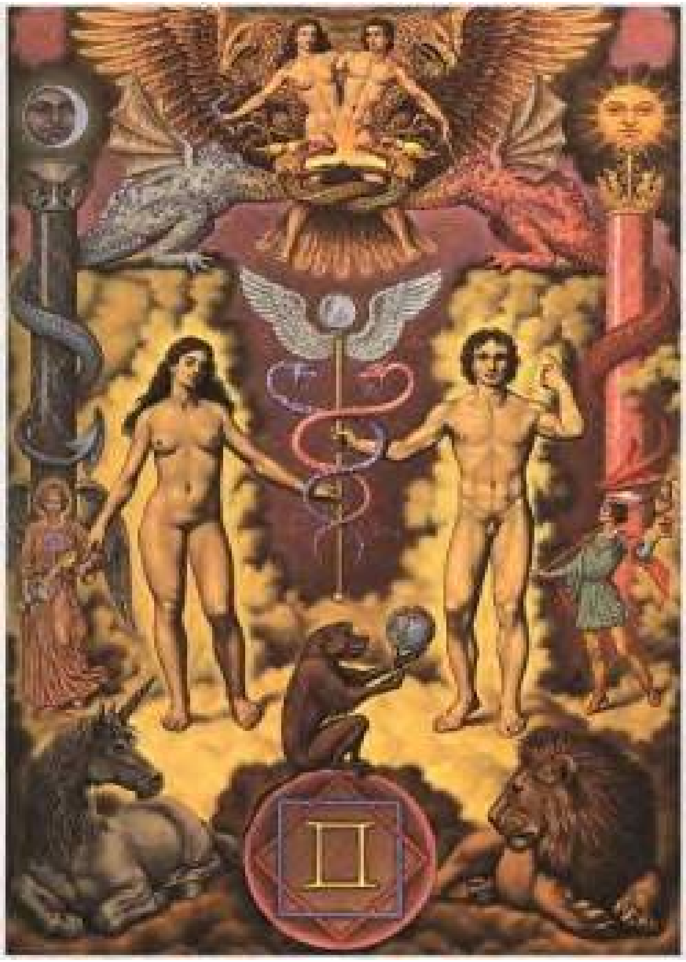
But then again, who would believe "fire" from ancient gods refers to artificially generated plasma frequencies? And who would ever imagine this "fire" was meant to reconfigure the human body to accommodate non-human consciousness?

TIME
SPECIAL REPORT
SOLVING THE MYSTERIES OF DNA
TIME
SPECIAL ISSUE
THE FUTURE OF MEDICINE


SPECIAL SECTION
TIME
The New Genetics: Man Into Superman

The Phoenix

By improbable coincidence, in the mythology of most regions of the world is a large mythical bird that periodically renews itself through "fire." In the West, this bird is the Phoenix from Greek myth. Among its counterparts are the Persian *anka*, the Hindu *garuda*, the Russian firebird, the Persian *simorgh*, the Turkish *kerkes*, the Tibetan Me *byi karmo*, the Chinese *fenghuang*, and the Japanese *hō-ō*, which all share the same basic design.

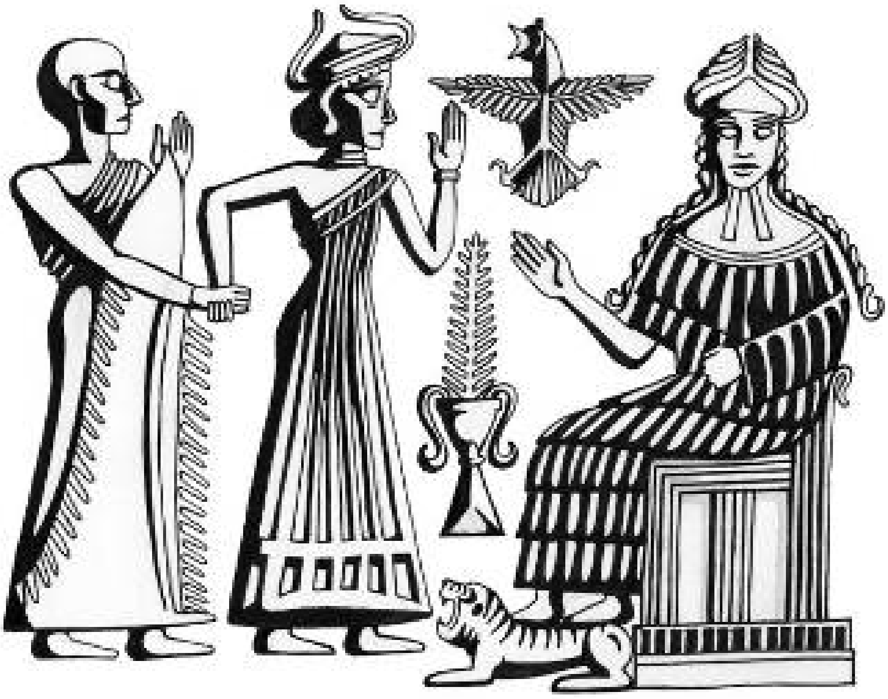


Hermetic Regeneration

The Phoenix has proven an enduring symbol of rebirth and regeneration much favored by governments, armed services, and large corporations worldwide. Phoenix statues can be seen in parks or on public land; military operations are frequently named after the phoenix; and a disproportionate number of companies use the phoenix name and logo.

The earliest known depictions of the phoenix are found in Sumerian seals. Having passed thru the different grades, when a neophyte is presented to the Annunaki god or goddess, a stylized phoenix represents his rebirth or regeneration. In maintaining this tradition, a new initiate in the so-called Greco-Roman mystery religions was named a "phoenix."

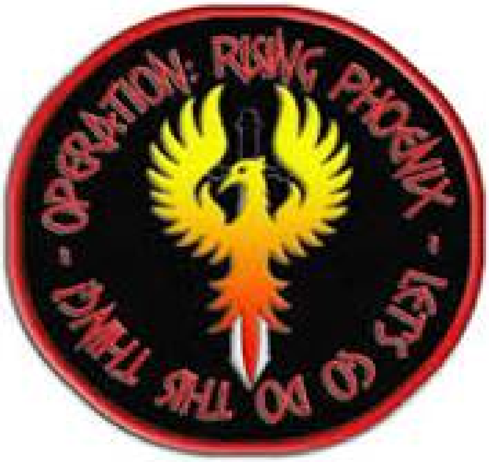
Regeneration

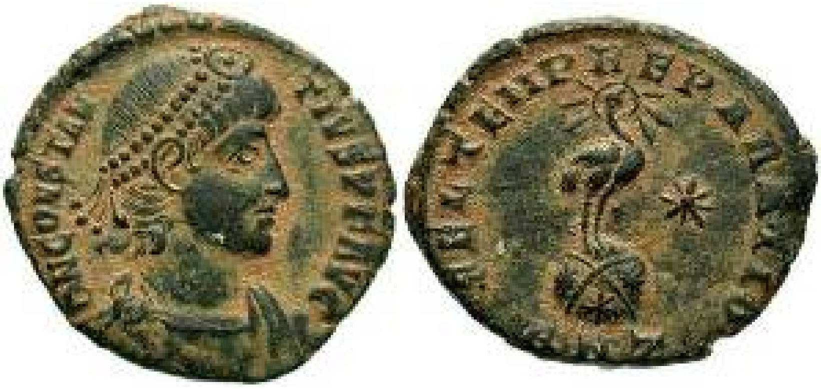


The goddess Innana receives an initiate for “rebirth.”

The phoenix became associated with royalty, and was depicted on coins of Roman emperors. With the advent of Christianity, phoenix statues often held center stage inside Catholic churches. Even more so in the medieval Knights Templar churches, which were independent from Rome. Predictably, the phoenix is explained as a symbol of Christ’s resurrection, and the rebirth of Christian believers.

The legend of the phoenix is just another fairy tale without appreciating that it is not literal burning flames that cause regeneration or rebirth, but plasma currents, for which “fire” is a synonym. As the Phoenix begins a new life, so too the Annunaki, who plan to inhabit energetically transformed human bodies, suitably altered by plasma-based processes to accommodate them.


OPERATION: RISING PHOENIX - LET'S GO DO THIS THING -



Coin of the Emperor Constantius II, 384 AD.
Note that the Phoenix is depicted with an eight-pointed star

Typical phoenix statuette placed near Anglican church altar

Phoenix statues are prominent in some English churches

Regeneration

Phoenix Rising

Phoenix statues in public parks in the USA and Japan

9

The Many Faces Of Thoth

God of shepherds, merchants, cheats and thieves, travelers, athletes, and border crossings were just some of the titles given to Hermes by the ancient Greeks. Romans knew him as Mercury. When Hellenistic civilization collapsed, the gods of Olympus passed into myth, except for Hermes. Church Fathers adopted Hermes Trismegistus ("thrice great") as a pre-Christian saint. Islamic tradition equates Hermes with El Khidr, immortal guide to Moses and Mohammed, who is still revered throughout the Middle East. The ancient Hindu text, *Mahanirvana,* states that Gautama Buddha is Hermes.

Emergence of the religious and philosophical system, "Hermeticism," coincided with the development of modern science in the early Middle Ages. Isaac Newton was an avid student of the *Corpus Hermeticum,* Egyptian-Greek texts from the 2nd and 3rd centuries AD that deal primarily with cosmological issues.

LIBERTY
IN GOD WE TRUST

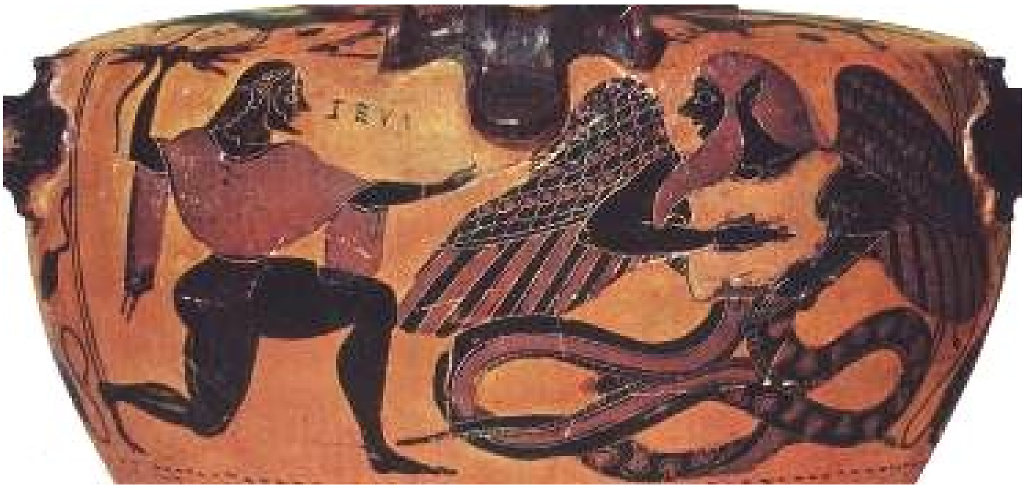
The profile of Hermes adorns the United States silver "Mercury" dime, and statues of Hermes holding a caduceus are installed in public places in most European capitals, and in major cities around the world. Why?

Typical Hermes statues from around the world.

The Greek Gods

Greeks described their deities as having hominid form, but not human, and not subject to the usual limitations of earthly life. In stories of their deeds, the gods are competitive to a fault, prone to childish jealous, quick to anger, and fixated on sexual conquest. In others words, Greek deities are no different from the Sumerian Annunaki.

Not surprisingly, the principle Father sky-god, Zeus, is also a dragon slayer, who rises to supremacy after defeating Typhon, the deadliest monster of Greek Mythology. As with the Annunaki, Greek deities were hierarchical, with a council of twelve "Titans," overseeing affairs. Each god had specific functions and responsibilities, and human activity in those fields prospered or suffered at the whim or mood of the respective god. Rituals and ceremonies were conducted to appease the gods and gain their favor. Like their Sumerian counterparts, Greek gods had personal names, but sometimes a personal name is applied to a collective.



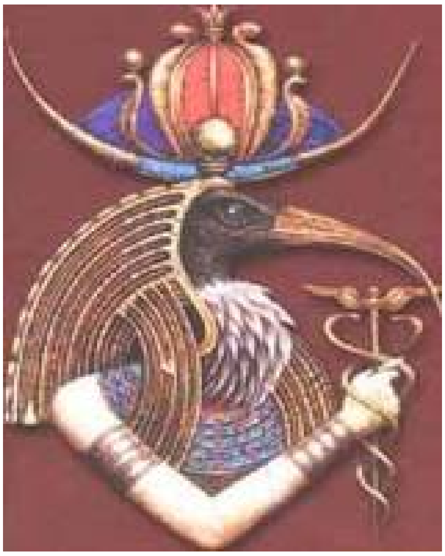
Zeus hurls lightning at Typhon, Greek vase c 550 BC

The Greek historian Herodotus (c. 450 BC), who spent several months traveling around the country, wrote about the history and religion of Egypt. But when Herodotus mentions an Egyptian god he uses the Greek equivalent name rather than the Egyptian name transliterated into Greek because,

> The Egyptians were the first to introduce solemn assemblies, processions, and litanies to the gods; of all

> which the Greeks were taught the use of by them. It seems to me a sufficient proof of this that in Egypt these practices have been established from remote antiquity, while in Greece they are only recently known.

When Alexander conquered Egypt in 332 BC, there was no need to impose Greek gods on the local population because they were already worshipped. The head of the Egyptian pantheon, *Ra*, was equivalent to Zeus, and presided over an assemply of twelve gods. *Thoth*, messenger of the gods, inventor of writing, and supposed author of all works of science, religion, philosophy, and magic, was Hermes. Most often portrayed with an ibis bird head-covering, Thoth (also known as "thrice great") is the most ubiquitous of the Egyptian deities.

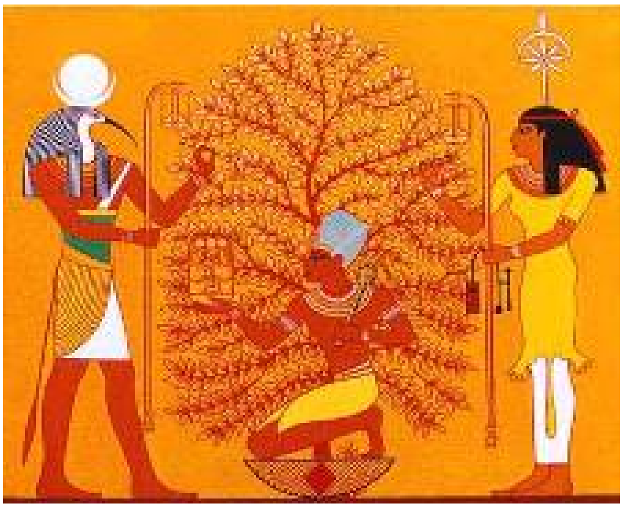


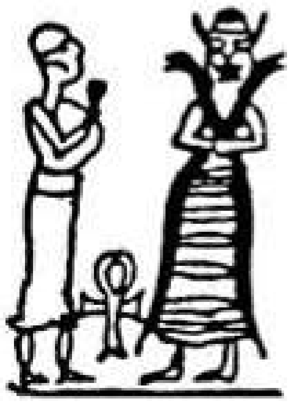
In Egyptian king lists, as in the Sumerian lists, the first kings were gods who ruled for thousands of years. In both timelines, human kingship begins in th mid-fourth millenium BC. Historians, who regard chronicles of non-human kingship as pure fiction, treat names and dates after 3000 BC from the *same* chronicles as fact. How different civilizations, supposedly isolated from each other, could produce the same mythic history has yet to be explained.

Differences and similarities exist between Sumerian and Egyptian cultures, but if the gods of Sumer and Egypt were contemporaneous, then they were most likely the same gods. If the Egyptian god Thoth was also the Greek Hermes, did Thoth have an equivalent in the Sumerian pantheon?

Ningishzida

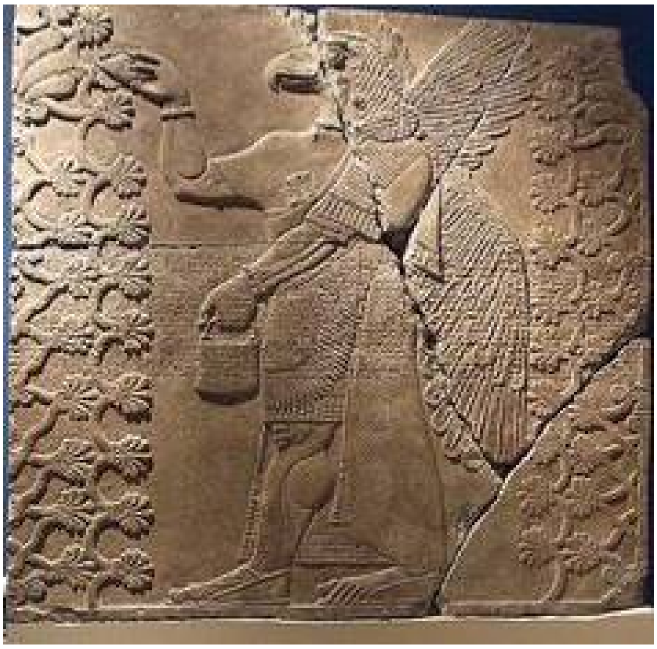
In his Earth Chronicle books, Zechariah Sitchin was first to identify the Sumerian deity, *Ningishzida*, as Thoth. And based on their mutual attributes, the association is unavoidable. Ningishzida designed ziggurats; Thoth was the architect of pyramids. Both were horned gods, who decreed the measurement of time, and the movement of the planets. "Ningishzida" translates as "Lord of the Tree of Life;" or "Lord who makes the trees grow properly." Egyptian murals depict Thoth tending to a "tree of life." Sumerian cuneiforms show Ningishzida with twin serpents and the Egyptian *ankh* – exactly how Egyptian murals portray Thoth.



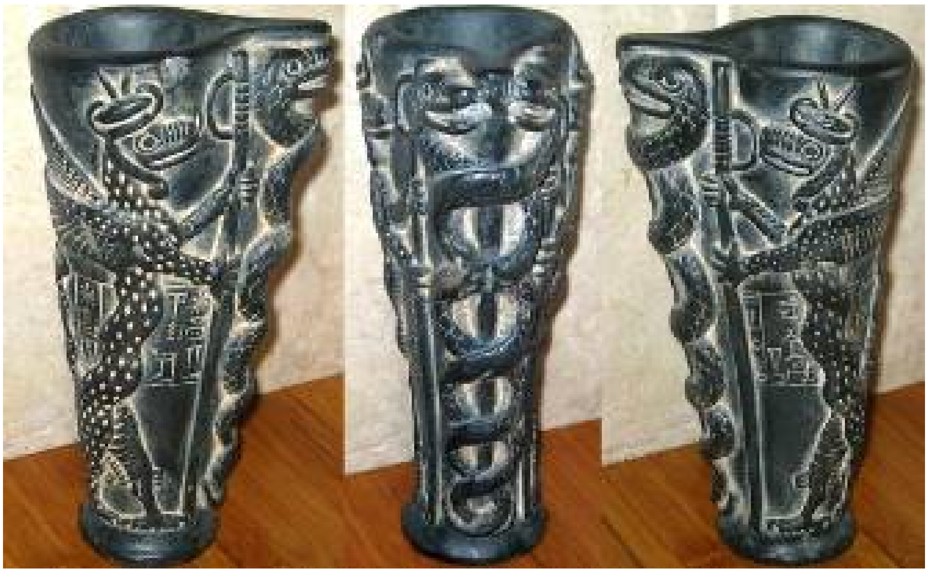


Probably the strongest evidence connecting Ningishzida with Thoth/Hermes is found on a ceremonial steatite vase belonging to Gudea, the self-described "shepherd" king of Lagash during the 21st century BC. The vase, which is dedicated to his protector god, Ningishzida, is carved with winged creatures supporting twin serpents that are entwined around a central staff, which constitutes the earliest representation of the caduceus on record. In cuneiform seals, Ningishzida is normally depicted with two serpents. Likewise, Egyptian murals show Thoth holding two serpent rods.

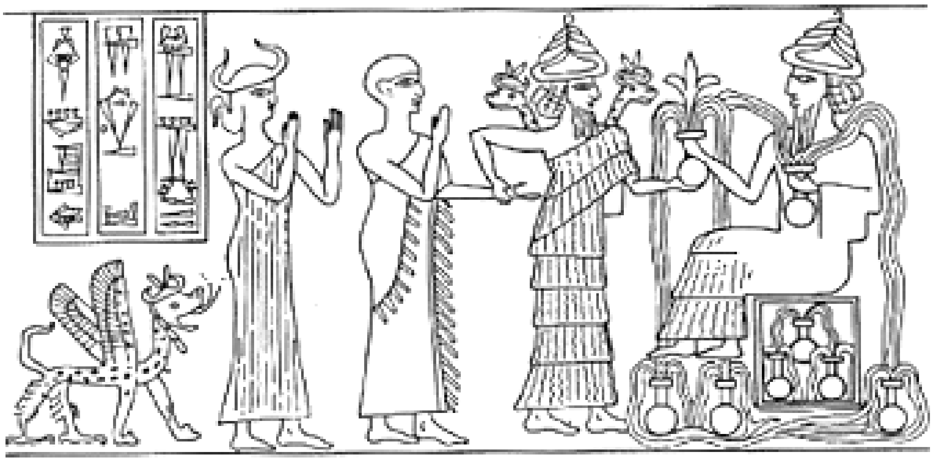
Sumerian records describe Ningishzida as an ally of Enki, and they appear together on cylinder seals. Considering the implications of Ningishzida's iconography, more than likely he was involved in the genealogical experimentation that led to the creation of the hybrid Adamic race.



The so-called winged eagle-headed "genie" of Assyrian and Mesopotamian iconography remains an unidentified Annunaki god. Yet his constant depiction with a "tree of life" suggests a link with Ningishzida, who was given the epithet "hawk predator of the gods." And as with his Egyptian counterpart, Thoth, the "genie" wears a bird headdress.

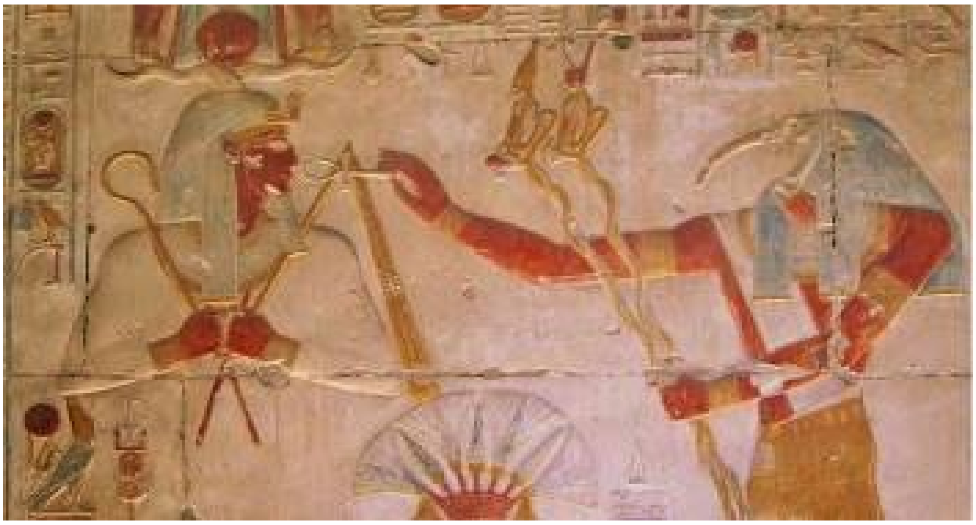


Caduceus libation vase or jar dedicated to Ningishzida

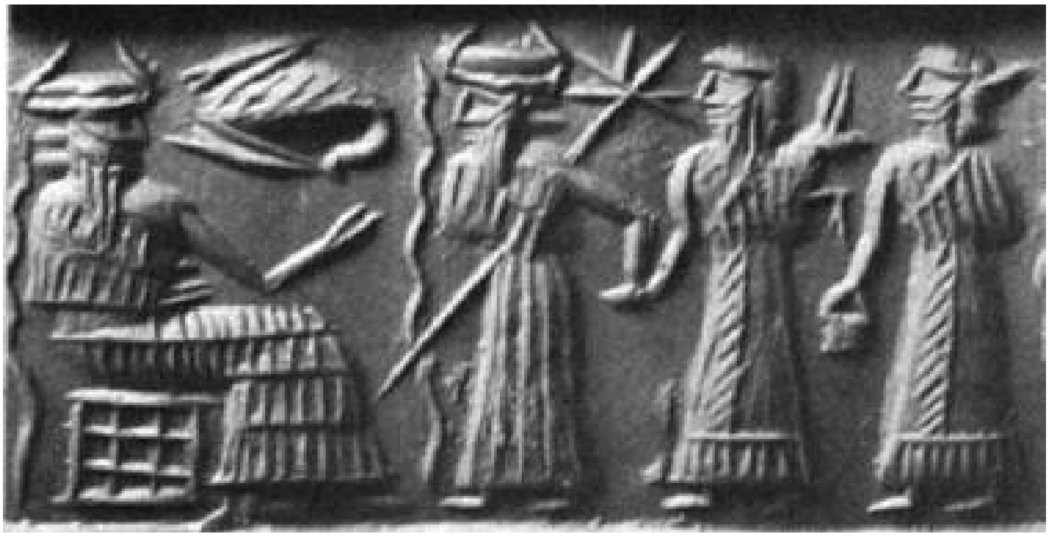


Ningishzida (two snakes emerging from his shoulders) brings Gudea to Enki.

Many Faces of Thoth



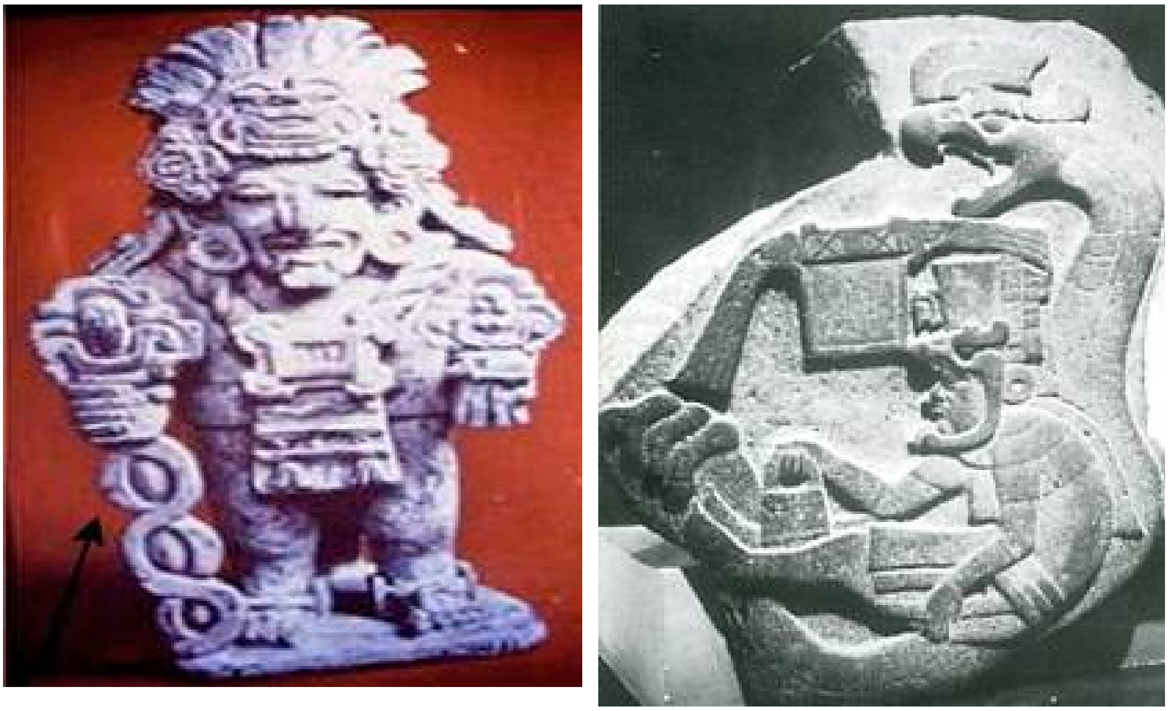
Thoth holds two serpents as he points an ankh at the Pharaoh



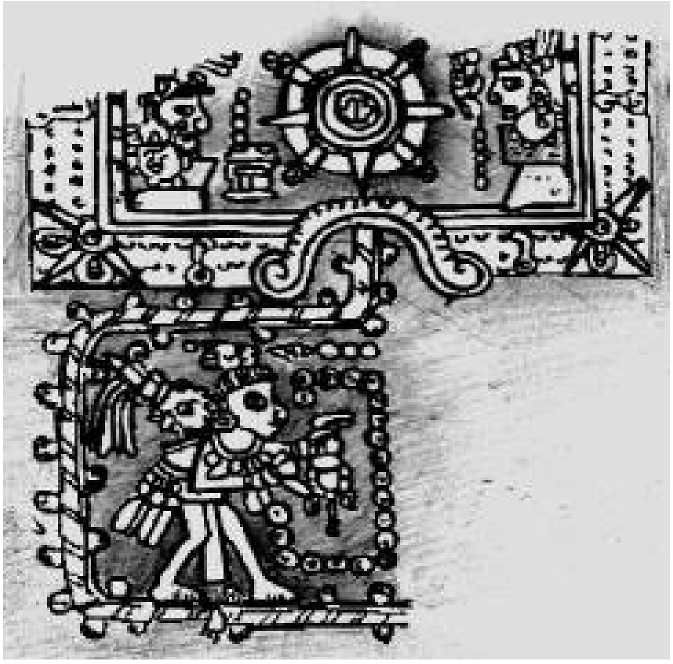
Standing serpents flank Ningishzida (seated) as he receives initiates

Iconographic evidence suggests Thoth is also *Quetzalcoatl*, the legendary Central American "feathered" or "winged" serpent god, who is credited with a central role in creating and instructing humanity, and who introduced the Mayan calendar, and the building of Sumerian-style ziggurats in Mexico. Like the Sumerian "hawk" and the Egyptian "ibis," the "quetzal" is a bird headdress for this Mesoamerican deity.

Since mainstream historians do not accept that Mesoamerican and Mesopotamian civilizations could have met, evidence to the contrary is either ignored or classed as a hoax. In 1992 an expedition to Chua, on the shores of Lake Titicaca, Bolivia, discovered a ceramic bowl, which was unearthed by a local man some 30 years before, covered with glyphs. Reputable linguistic scholars around the world declared the writing system was Sumerian cuneiform. Other artifacts and stone monuments have been found elsewhere in Bolivia and Peru, with various forms of Mesopotamian writing.



Quetzacoatl, left, holding caduceus; right, holding a Sumerian style "bucket"



Quetzacoatl and the eight-pointed Mayan calendar

If the high-ranking Annunaki Thoth led an expedition to Central America, then the statue of Quetzacoatl holding a caduceus confirms the mission's prime directive – alteration of the local populations.

Ceramic "Fuente Magna" bowl with proto-Sumerian writing found in Bolivia.

But Thoth's story does not necessarily begin in ancient Sumer. According to Plato, a highly advanced civilzation on the lost continent of Atlantis was home to the gods before its demise sometime during the 10th millenium BC. Hermetic tradition maintains Thoth was an Atlantean. Atlantis is not the subject of this book, but if Thoth was as all-knowing and powerful as his extraordinary reputation maintains, then how could Atlantis have perished? On the other hand, how could Atlantis have perished without Thoth's contribution?

The Emerald Tablet

By all accounts, Thoth knew all the fundamental laws and principles by which everything in the universe exists. Written or encoded onto an "Emerald Tablet," one of twelve alleged to exist, this information was reportedly copied and stored in as many as 40,000 books, and safeguarded by an ancient priesthood.

When did all this take place? Different dates are posited, but the general timeframe suggests a date between 25,000 and 13,000 years ago – impossible under the prevailing academic interpretation of history, which dates the beginnings of written language no earlier than 3500 BC.

Modern philologists claim *all* languages derive from one common source. The "Babel" event, as recorded in Genesis, and in global folklore, suggests the Elohim, or sky gods, somehow managed to wipe the original human tongue from collective memory, and replace it with a bewildering assortment of new languages. As mentioned previously, the minimum requirement to accomplish this feat would be the ability to manipulate the planetary electromagnetic fields.

Peoples of the ancient Meditteranean, as well as medieval Hermeticists, believed Thoth/Hermes devised and imparted these derivative languages to the amnesiac population. He also taught medicine, agriculture, astronomy, and religious ritual – everything a newborn society needed to know.

To comprehensively delete memories of the past, the entire cultural legacy of civilization would need to be physically erased. An unimaginable task of mind-boggling proportions, but perhaps that is why no advanced cultural artifacts survive from before 3500 BC? Was the evidence removed from the scene of the crime?

Earlier structures still standing, must have been essential to the larger Annunaki agenda. And since they are all made of stone, these monuments cannot be carbon dated anyway.

If this history is a glimpse into the consequences for humanity of Thoth's possession of the "Emerald Tablet," then what exactly is an "Emerald Tablet?"

Almost every culture has a tradition of primordial warring gods, and among many shared elements that indicate a common source for these legends, is the quest to capture certain "magic" stones or crystals, the possession of which guarantees victory. And no culture devotes as much attention to these objects as the Sumerian.

Epic poems describe Annunaki gods fighting over the *ME,* or "Tablet of Destinies," usually against the dragon monsters, *Tiamat* and *Anzu.* Since world domination was at stake, it seems non-humans were locked in a struggle to possess the Tablet of Destinies. Scholars have yet to quantify a *ME,* but as R. A. Boulay points out in *Flying Serpents and Dragons,* a *ME* seems to be an Emerald Tablet*:*

> The *ME* seemed to apply to anything composed of system, direction, ordered events, law, arts, and crafts, even weapons and mechanical devices.

Annunaki battle with the dragon *Tiamat* to retrieve the Table of Destiny

In *The Cosmic War,* Joseph Farrell explains that a *ME* is often called *ME-LAM,* which means "brilliant" or "light-emitting," implying the Tablet of Destinies utilizes electromagnetic energy. Further clues suggest the *ME* can manipulate weather and effect action from a distance. "Destinies" infers the *ME* were used to predict the future, not necessarily by astrological means, but through probable outcomes or realities recorded on the *ME*. Logging all past, present, and future probabilites, the *ME* was akin to a dynamic digital disk with infinite date storage capacity.

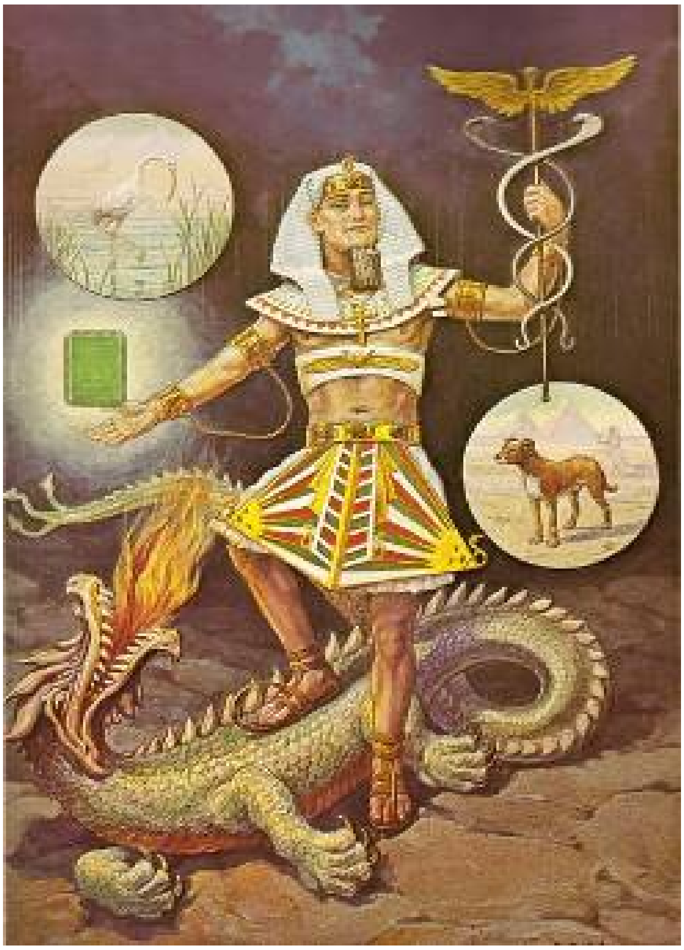
In the consensus view of Masonic scholars, *Hiram Abif,* the central hero of Freemasonry, and the architect of King Solomon's Temple, is none other than Thoth/Hermes. Furthermore, antidiluvian knowledge, which is purportedly preserved in Masonic teachings and rituals, originates from the *Book of Thoth*. In *The Secret Teaching of All Ages,* the prominent Masonic scholar, Manley P. Hall, elucidates further:

> ..while Thoth/Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the **regeneration of humanity** was to be accomplished and also served as the key to his other writings.

Hall does not specify what this "book" is, or how its information is translated, but asserts "it is still in existence and continues to lead disciples of this Age into the presence of the Immortals."

Nothing implies the *ME* or "Emerald Tablet" was created by Thoth, or any other "god." But since the information it contains provided the Annunaki with sufficient know how in order to "regenerate" humankind, the manufacturers must have been privy to the original human blueprint. Presumably it was guarded with the utmost security, so how did Thoth gain access to an "Emerald Tablet?" How did he retrieve its information?

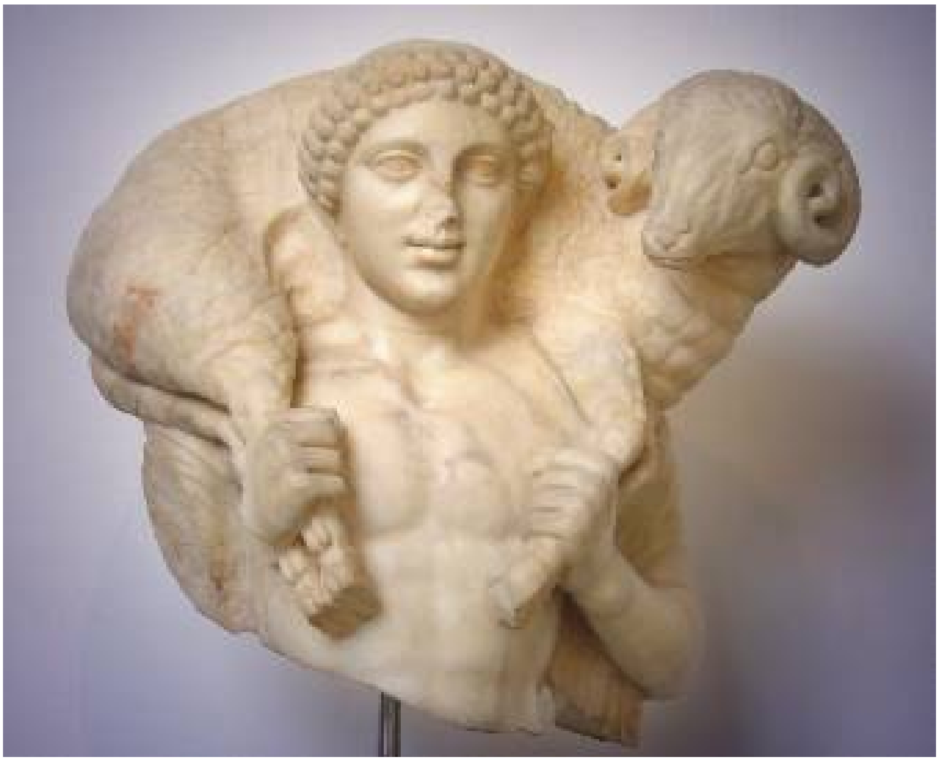
Whatever occurred, he must first have earned a sacred trust from the guardians of the Emerald Tablets…before betraying them. Is this why Thoth/Hermes was also known as the god of cheats, liars, and thieves?



Thoth, dragonslayer with Emerald Tablet

“The ram bearer”

> What man of you, having an hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. (Luke 15:4-5)



Hermes, 2nd century Roman statue copied from early Greek model

The Parable of the Lost Sheep has inspired millions of sermons about Jesus’ love for mankind, but apart from the sheer impracticality of lifting an adult sheep (150 - 200lbs), why would anyone put a sheep on his shoulders in the first place?

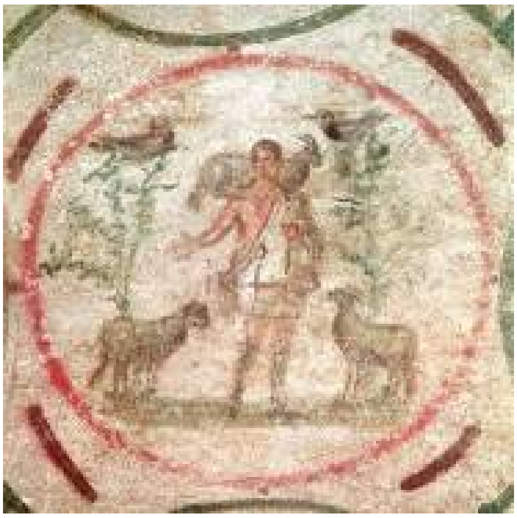
Two reasons: one, because this is what Hermes is known for, and two, because “ram’s horns” are inside the human brain.

Dated between 700 BC and 400 AD, numerous statues and images of Hermes carrying a ram on his shoulders have been discovered throughout the ancient Greco-Roman world. Known as the *Hermes Kriophorus* (“ram bearer”), they are presumed to commemorate the propitious killing of sacrificial rams. Some later ones were labeled by the Church as “Jesus, the Good Shepherd.”

The Greek historian, Pausanias (110 AD -180 AD), explains there were sanctuaries in classical Greece dedicated to *Hermes Kriophorus,* and in some places there was a joint cult with *Apollo Karneus* (from *karnos,* also meaning "ram") in which "ram-bearers" participated in secretive rites.

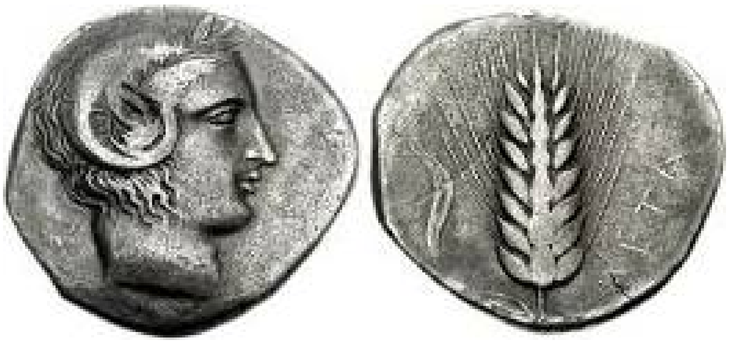
According to Pausanias, these "sanctuaries" were named *Promachos,* after a soldier in the first rank of the phalanx, which collectively refers to the first line of battle. The *Promachoi* were a legendary mainstay of the highly militaristic and notoriously xenophobic culture of Sparta, where, according to Herodotus, "they considered the things of the gods weightier than the things of men."

Sparta was also the chief center of worship of Apollo Karneus. Classical scholars are unsure how to classify *Apollo Carneus*, but translate the name to mean "the god of flocks and herds," which means Apollo Carneus is a "shepherd" deity.



The "Good Shepherd" as seen in the Christian catcoombs.

Standard "ram-bearer: statue


Coin from c 350 BC showing Apollo Karneus with ram's horns

Kinship between Israelites and Spartans is asserted in the *Book of First Maccabees*, and is corroborated in Josephus' *Book of Antiquities*. First Maccabees recounts correspondence between Jonathan, the High Priest in Jerusalem, and the king of the Spartans (known as *Lacedemonians*), around 320 BC.

> Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting: There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren….wherein declaration was made of the league and friendship, lest we should become strangers to you altogether, for there is a long time passed since ye sent unto us.
>
> We therefore at all times without ceasing, both in our feast, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becomes us to think upon our brethren, and we are right of your honor. We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood….It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham. Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. We do write back again to you, that your cattle and goods are ours, and ours are yours.

Represented as a “lost tribe” of Israel, the Spartans appear to be of Hyksos descent, which explains why Luke alludes to Spartan iconography. Writing of the Greco-Persian Wars, which began in 499 BC, Herodotus mentions that Sparta was home to the cult of *Zeus Ammon*, the bearded god with ram’s horns, who became associated with Alexander the Great two centuries later. So what is the significance of the ram’s horns?

Zeus Ammon

Enki, the archetypical horned god as depicted in 2D relief

The main event in the Spartan calendar was known as the Carneia festival, which took place every year from the 7th to the 15th of August. This period is known as a highly auspicious time of the year in Hermetic lore, when planetary electromagnetic energy flows are understood to be especially conducive to "regenerative" processes, and which reach a peak on August 12th.

Silver coin showing Alexander the Great with ram's horns, c 290 BC

Phoenix rising from the flames, 2012 Olympic Games closing ceremony, August 12, London

The Annunaki idea of "regeneration" means blocking core organic energy distribution in the human body, and superimposing inorganic flows. This outcome necessitates manipulation of cerebral and neurological processes.

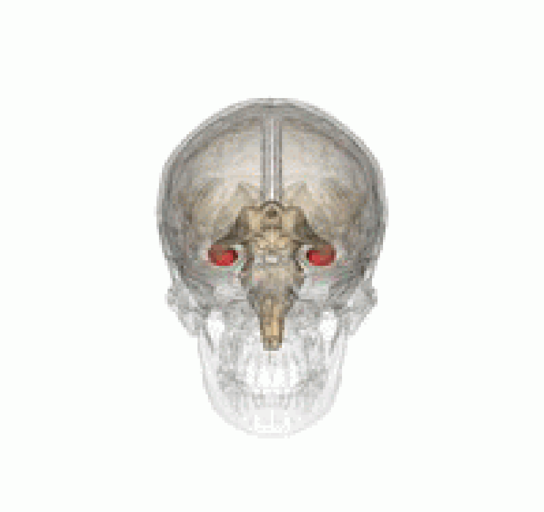
Located under the cerebral cortex, in the medial temporal lobe, the "hippocampus" is a major component of the human brain. Two hippocampi, one in each side of the brain, are known to have key roles in the consolidation of information from both short-term and long-term memory.

The famous eight-pointed Mayan Long Count calendar, as given by Quetzalcoatl, is recognized as the world's most accurate, needing adjustment 1 day in 380,000.

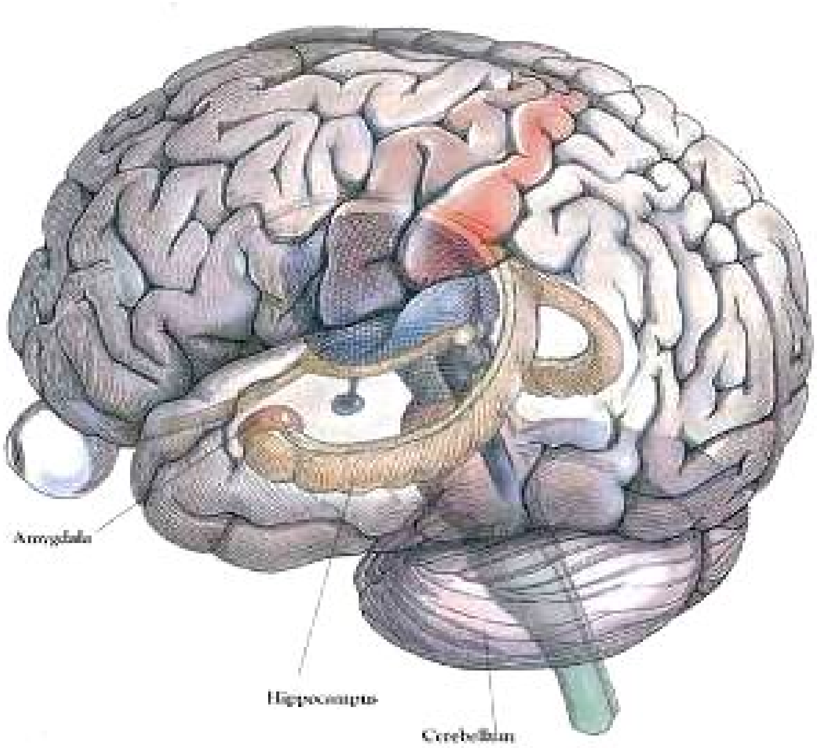
The end date was December 21st 2012, the start date was – August 12th, 3013 BC.

Modern surgical texts commonly refer to the hippocampus as "Ammon's horns." The name "ram's horn" was first proposed by Danish anatomist Jacob Winslow in 1732; and a decade later the Parisian surgeon, de Garengeot, named it "cornu Ammonis," supposedly after the Egyptian god Ammon, whose symbol was the ram.

Ammon's horns



"Ammon's horns" inside the brain



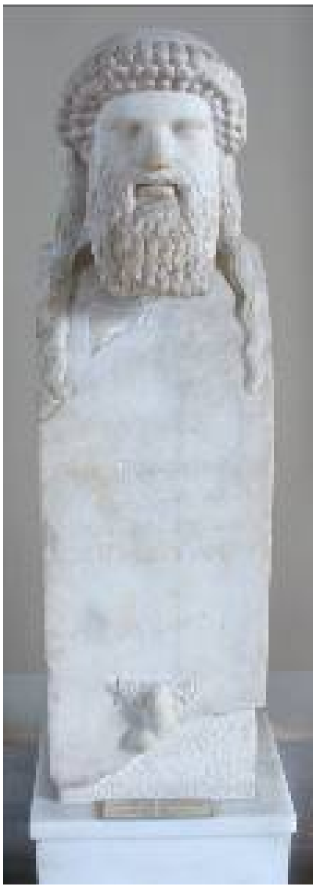
Electroencephalograms (EEG) record electrical activity along the scalp, and measure voltage fluctuations resulting from ionic current (plasma) flows within the neurons of the brain. EEG patterns in the hippocampus show vibrant patterns of electrical activity, which are not yet fully understood. The high concentration of neurons in the hippocampus, and the "fornix" (the bundle of fibers (axons) carrying signals from the hippocampus to the hypothalamus), implies a central function in regulating synaptic activity, and everything that implies, particularly in terms of neuroplasticity, and neurogenesis.

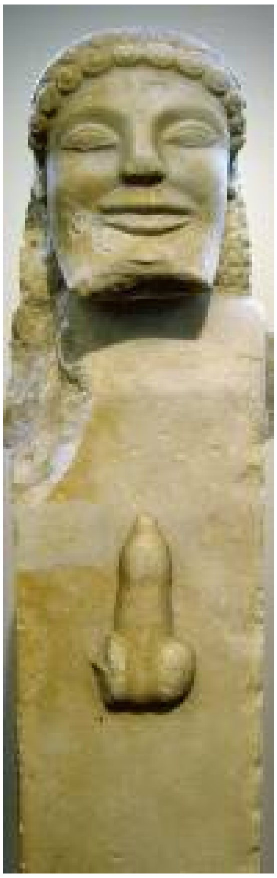
Is the ritual worship of heroic statues of ram-bearers and gods with ram's horns, intended to subliminally stimulate neurons in the hippocampus? If so, would this hypothetically increase their susceptibility to synchronized plasma flows calibrated to form neural pathways specific to desired modes of thought and behavior?

The Herma

Among his many attributes, Hermes was the god of boundaries and borders. No one knows why, but it seems the shepherd Hermes was believed responsible for herding groups of people into different lands, and for maintaining the divisions. In the Greek-speaking world, these borders lines were initially marked by strategically placed piles of stones, known as “Herma.” In time, these stones were replaced by giant carved phalluses.

Eventually, in all but the remotest areas, the phalluses were in turn replaced by busts of Hermes atop tall rectangular stone pillars, with a much smaller phallus carved at the appropriate height. No consensus exists on this peculiar depiction, as Hermes is not generally known as a fertility god. But as psychoanalysts will confirm, the phallus is the classic symbol for the male generative power, or “regeneration” in the broader sense.

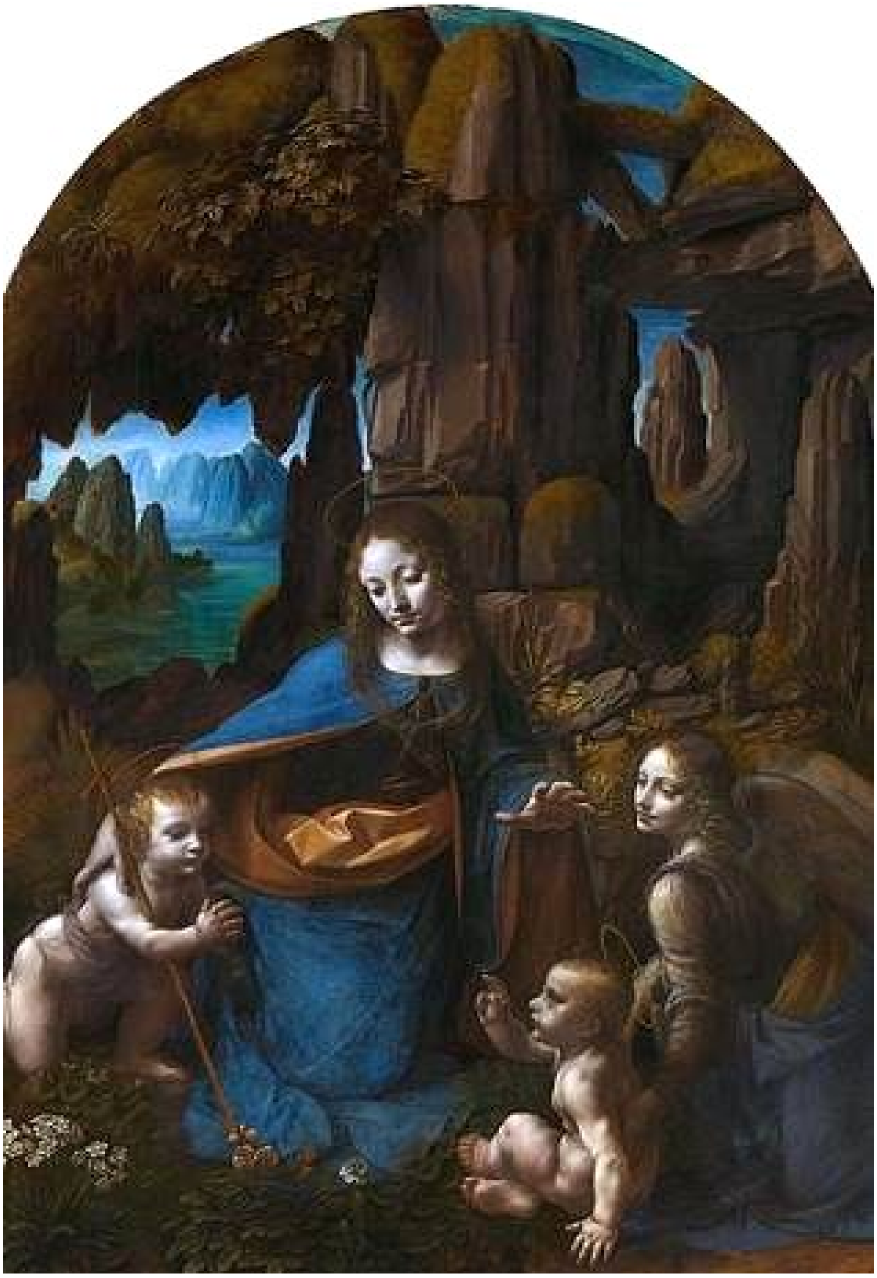




Due to the Renaissance, attention returned to the gods of ancient Greece and Rome. Paintings and sculptures frequently featured scenes lifted from the various myths of Hermes. Although he was the most celebrated artist of the Renaissance, Leonardo da Vinci did not directly depict Hermes. But he seems to have done so indirectly.

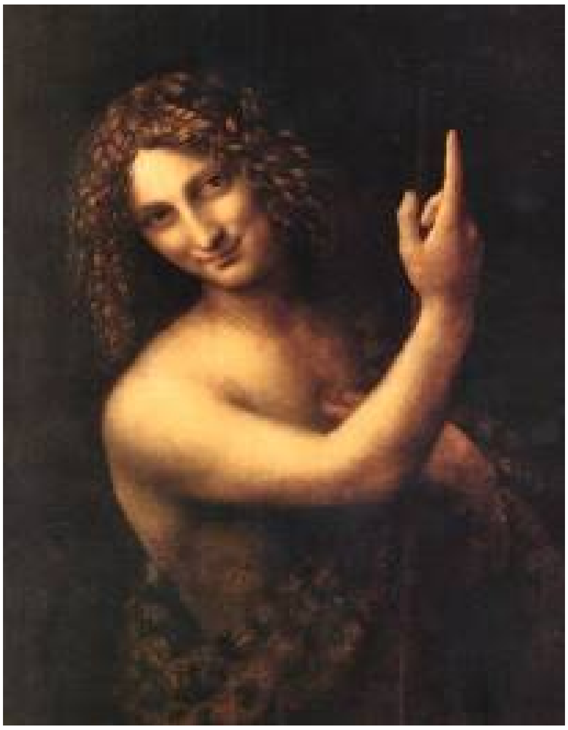
Leonardo Da Vinci

Leonardo produced two versions of "The Virgin of the Rocks," and in both paintings huge "Herma" phalluses tower behind Mary. This imagery cannot have been accidental, or copied from nature, as Leonardo left nothing to chance in his paintings, and this type of rock formation is virtually impossible inside a cave (often used as a symbol of the womb). Similar, equally improbable rock phalluses were placed in the background.



The Virgin of theRocks, Leonardo da Vinci, second version

If Leonardo's intent was to undermine the "virgin" birth doctrine, why bring Hermes into the equation? The answer may lie in Leonardo's curious obsession with John the Baptist. For Renaissance masters, it seems at least one crucifixion scene was compulsory, yet Leonardo Da Vinci painted none. In Leonardo's body of work, the roles of Jesus and John the Baptist appear to be reversed.



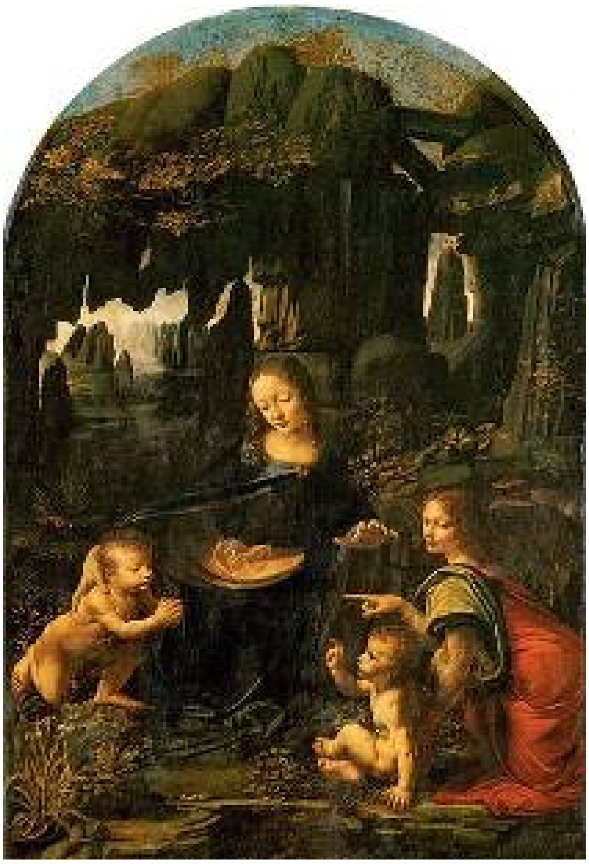
John the Baptist, Leonardo da Vinci, 1510

His final painting, for which he did not receive a commission, is an enigmatic portrait of John the Baptist pointing his index finger upward. Earlier artists had shown John the Baptist more subtly making the same gesture, but Leonardo made it the dominant aspect.

No one seems to know what to make of John's self-satisfied expression. As his life is recorded in the Gospels, there seems to be little, if anything, to smile about. Yet the face seems to be saying, "I know something you will *never* know." Could there be a secret only Leonardo Da Vinci and John the Baptist share?

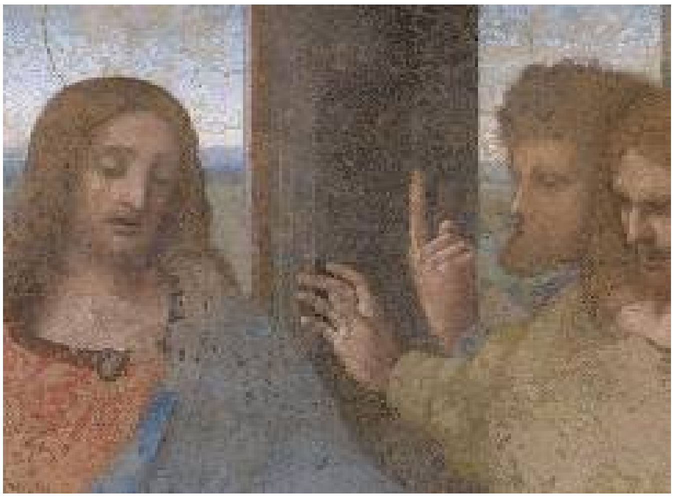
Leonardo's original version of *The Virgin of the Rocks*, which hangs in the Louvre, was rejected for reasons not made public, but which are easy to understand. The subject of the painting is a non-canonical legend, in which the Holy Family travel to Egypt. On the way they meet the infant John the Baptist and Uriel, his "protector" angel, inside a cave. In Catholic tradition, this occasion was when Jesus gave John the authority to baptize him in later life.

In the original painting, the two infants appear identical, and John blesses the kneeling Jesus, in a blatant turnaround of Church myth.

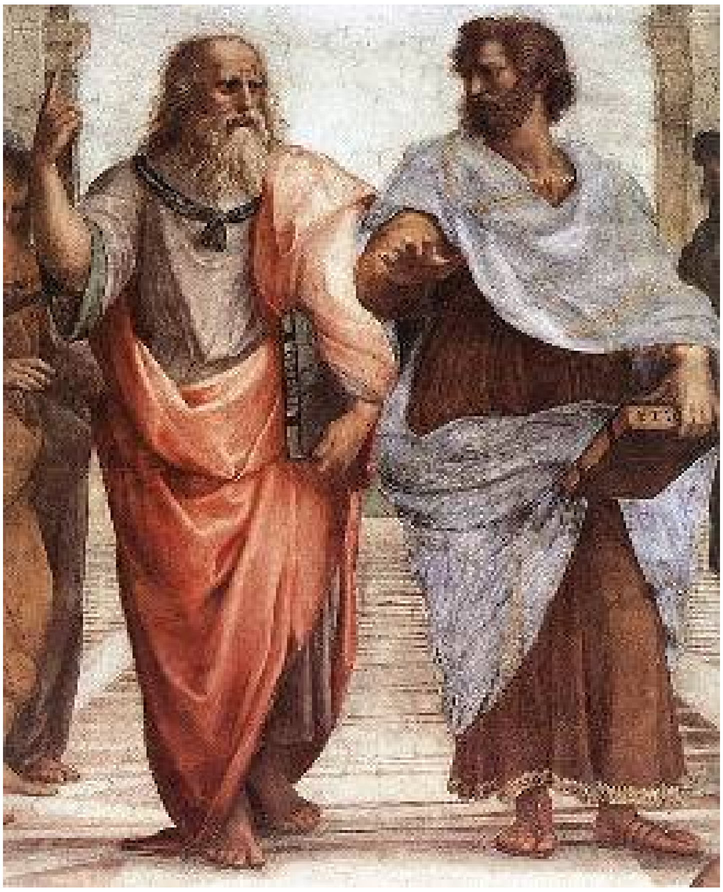


In the second version, which was accepted, the positions of Jesus and John are switched. So Mary now sits with John, who is identifed by the Baptist's traditional reed cross, and Uriel sits with with Jesus, who is now depicted with a less cherubic face.

Apparently, Leonardo was determined to set the record straight, which for him meant an acknowledgment of John the Baptist's superiority. If a detail from his *Last Supper* is anything to go, where an accusatory disciple thrusts John's upright index finger at Jesus, Leonardo was unhappy with the Galilean's superior status. So distinctly personal is Leonardo's art, it is almost as if he believed *he* was John the Baptist. The Renaissance was, after all, a "rebirth" of Greco-Roman culture when the transmigration of the soul was an accepted philosophy.



It doesn't stop there. In *The School of Athens,* Raphael depicts Plato as Leonardo Da Vinci, making the same "Fire" gesture as John the Baptist. This sign, however, predates Renaissance imagery, and traces to ancient depictions of Hermes.



Detail from *The School of Athens*, Raphael, 1510

Leonardo Da Vinci (left), as Plato, holds a copy of *Timaeus,* a discourse on the nature of the physical world focused on the four elements – Fire, Water, Earth, and Air – and the transmigration of the soul.

Early Christians believed John the Baptist fulfilled an Old Testament prophecy that Elijah would return, and the Gospels describe John wearing the same hair shirt and leather belt worn by Elijah (2 Kings 1:8). In almost all Middle East traditions, Elijah is equated with Hermes/Thoth. In the Gospels, John's message is reduced to a couple of proclamations and a few bland statements, but if he had the ear of kings, and Antipas struggled to understand him, his message was anything but simple:

> When Herod heard John, he was greatly puzzled; yet he liked to listen to him. (Mark 6:20)

Many Faces of Thoth

As Thoth/Hermes/Elijah were all "messengers," so was John the Baptist. According to the Book of Acts, when Paul preached in Phrygia (Turkey), people mistook him for Hermes,

> When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.
>
> (Acts 14:11-12)

The Gospels insist John the Baptist's food was "locusts and wild honey," a diet shared by Hellenistic gods. It was through eating wild honey that Hermes became the gods' messenger.

In Greek mythology, the *Thriae* were a trinity of bee goddesses who represented the life cycles of birth, death and regeneration. Attributed with the power of prophecy, they instructed Apollo on the art of divination and reading signs in natural world. In the fourth century Homeric *Hymn to Hermes*, Apollo speaks to Hermes:

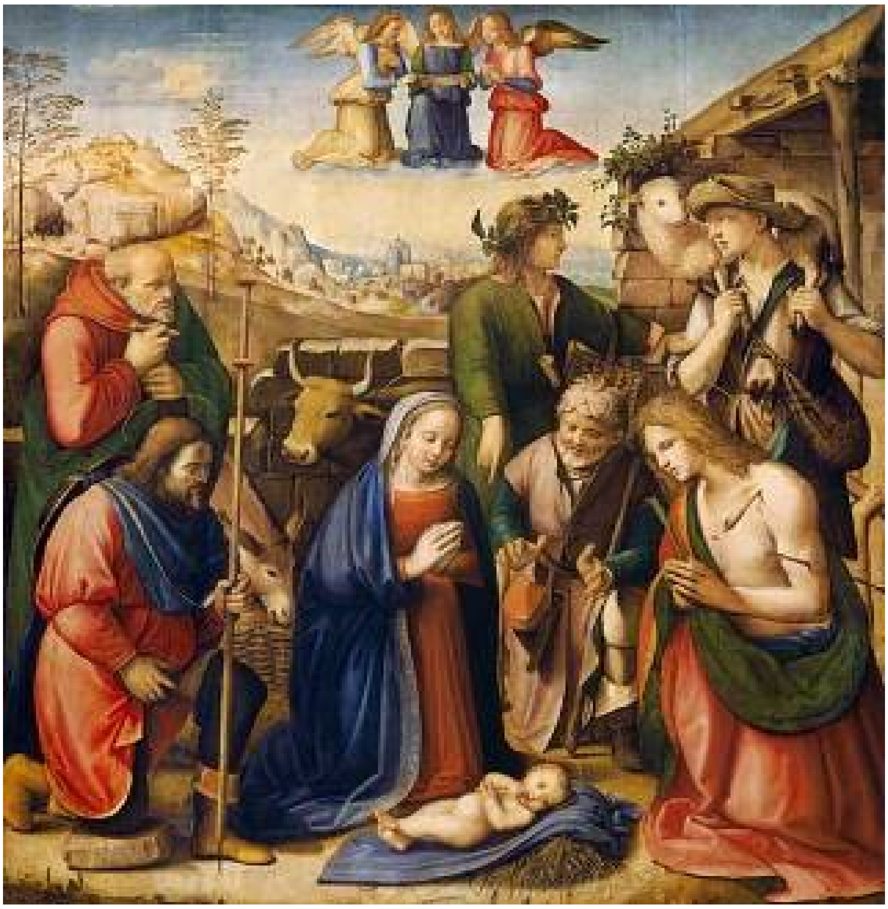
Gold-embossed Thria, c 700 BC. Note the eight-petal flowers

> "There are certain holy ones, sisters born--three virgins gifted with wings: their heads are besprinkled with white meal (pollen)... These are teachers of divination apart from me.. From their home they fly now here, now there, feeding on honey-comb and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak the truth; but if they be deprived of the gods' sweet food, then they speak falsely. These, then, I give you; enquire of them strictly and delight you heart: and if you should teach any mortal so to do often will he hear your response--if he have good fortune." So he spoke. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen . . . and also that he only should be the

appointed messenger to Aides, who, though he takes no gift, shall give him no mean prize.

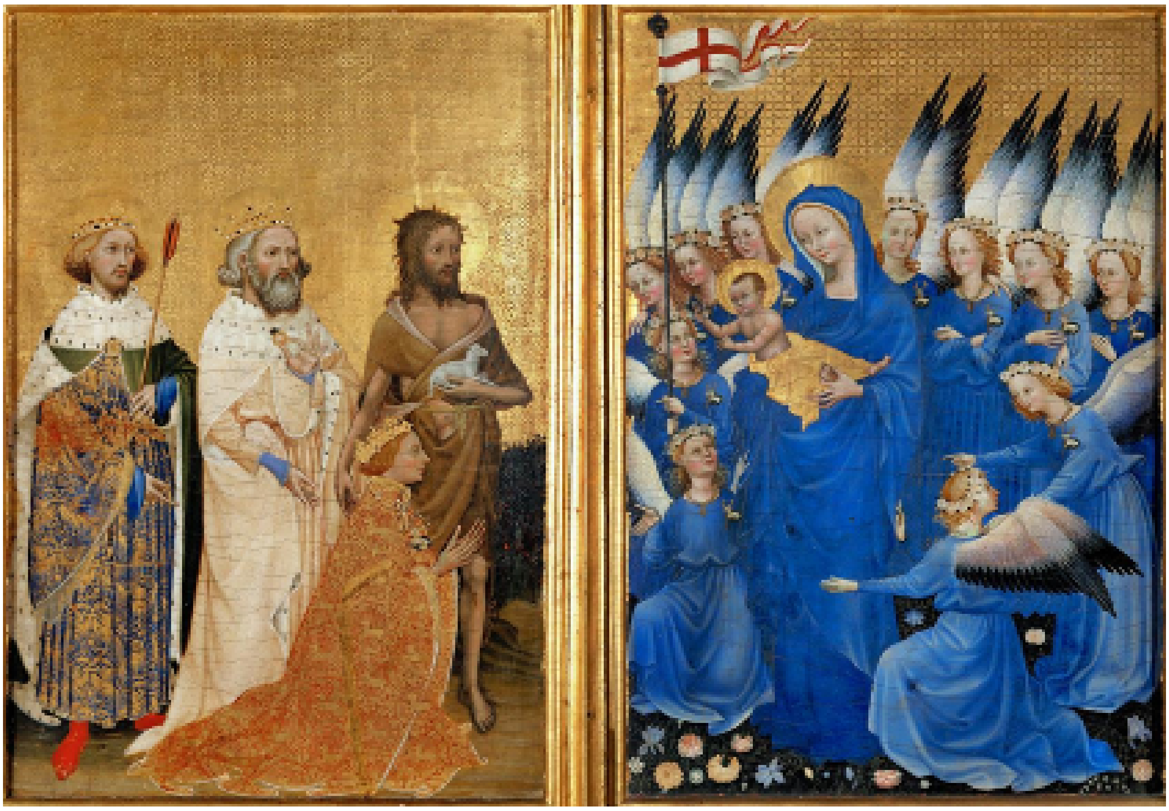
Unholy Blood

In Ghirlandaio's depiction of the *Adoration of the Shepherds,* a figure dressed in green, wearing the green laurel wreath of the Greek gods, points out the infant Jesus to a "ram bearer," carrying a ram with green foliage on its head. Green was the color associated with Hermes/Mercury, whom Sufi tradition equates with the Middle Eastern fertility icon, the "Green Man," commonly found carved into Knights Templar churches. Is the Hermetic "Green Man" John the Baptist, father of the child in question? Was Hermes a fertility symbol because of the central role he played in the "regeneration" of humankind?



Adoration of the Shepherds, Domenico Ghirlanhaio, c 1475

Royalty began in Sumer as a control mechanism for the Annunaki, and royal symbolism down the centuries implies a continuity of purpose. One image is exceptionally revealing. The anonymous "Wilton Diptych" is an extremely rare example of late fourteenth century portable dual-panel art featuring the Madonna and Child. Due to anti-Roman sentiment in England during the Puritan revolution, blatantly Catholic icons were destroyed. The Wilton Diptych most likely survived, not in spite of its royal theme, but because its theme was Annunaki royalty.



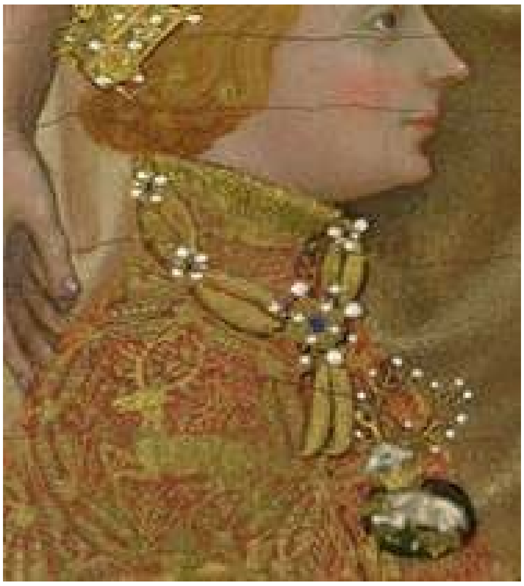
The Wilton Diptych, c 1395

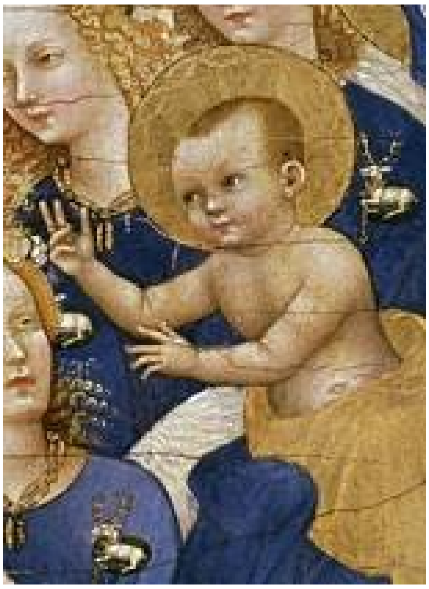
In the left hand panel, John the Baptist and two earlier English royals, Edward the Confessor and Edmund the Martyr (left), accompany the kneeling Richard II of England. Together they present the king to the Virgin Mary, the infant Jesus, and a party of female angels, in the right hand panel.

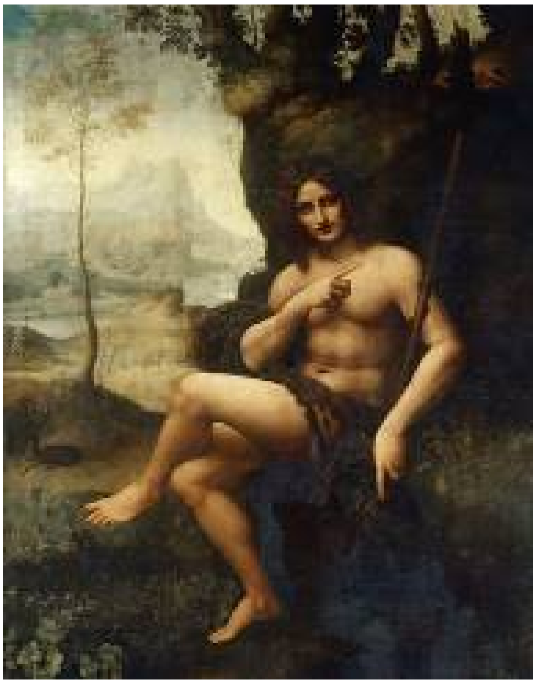
Each female angel wears Richard's white hart livery badge. The royal gown is similarly embroidered with horned stags – the archetypal fertility motif that features in an anonymous, and well-known, 16th century painting of John the Baptist as

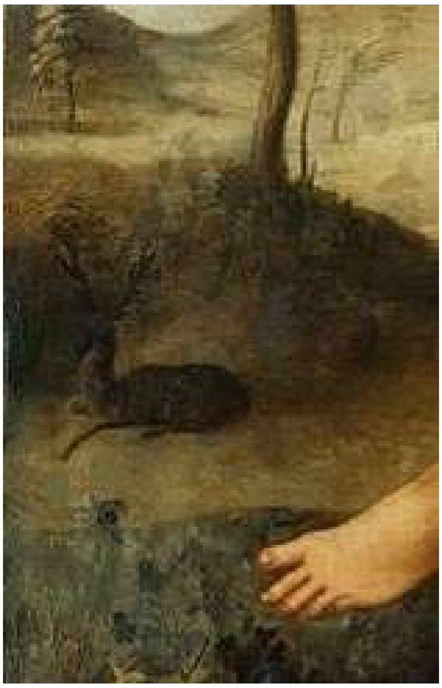
Dionysus/Bacchus, the Greco-Roman fertility god, which is based on an original Leonardo da Vinci drawing.

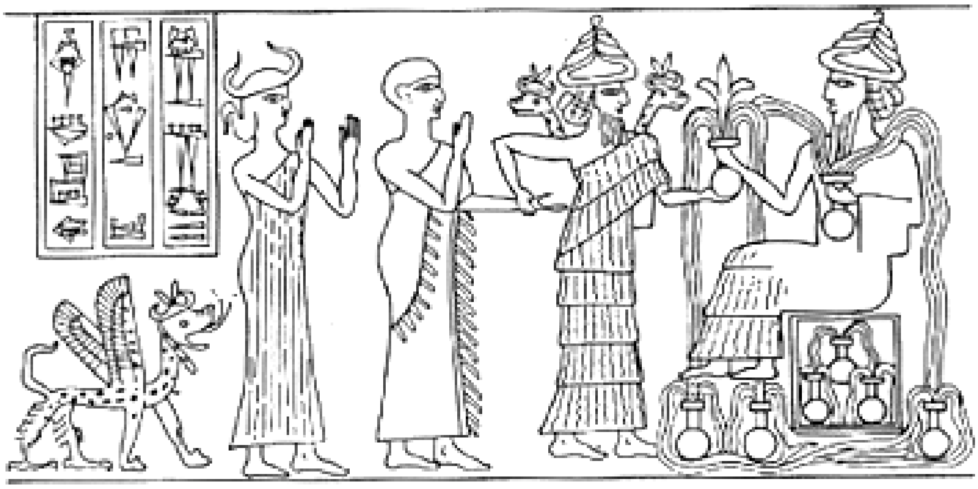
The Wilton Diptych could hardly be a more obvious Annunaki fertility icon. Representing willing recipients of the royal seed, fecund female angels assemble with Mary, as the infant Jesus blesses the king with the hand of Sabazios. The presence of John the Baptist confirms Richard's genealogical heritage, and the formal manner in which he presents the king mirrors a similar protocol depicted in Sumerian cuneiforms.









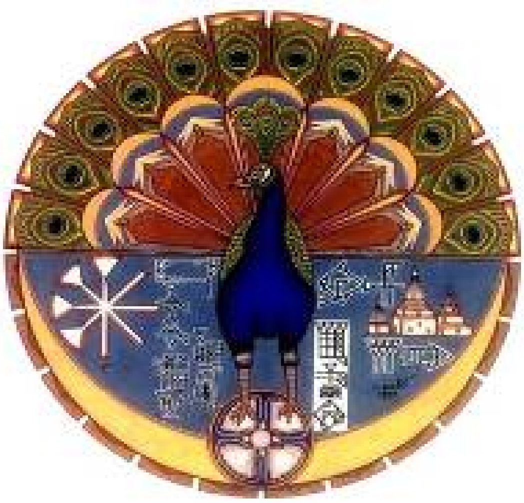


Ningishzida (Thoth/Hermes) presents the king to Enki, pictured with 8 sacred "jars," intimating a genealogical theme

Standing beside John, the Anglo-Saxon Edward the Confessor is known mostly for his pro-Norman sympathies, which eventually led to the Norman conquest of England after his death in 1066. Little is known of Edmund the Martyr, other than that he was a nineth century king of East Anglia, venerated by the Vikings, who minted coins to commemorate him.

Chief deity of the Normans and the Vikings was Odin, or Wotan to the Saxons. According to Julius Caesar and the Roman historian Tacitus, Wotan/Odin was a name for the Roman god Mercury – Thoth/Hermes.

The Peacock Angel

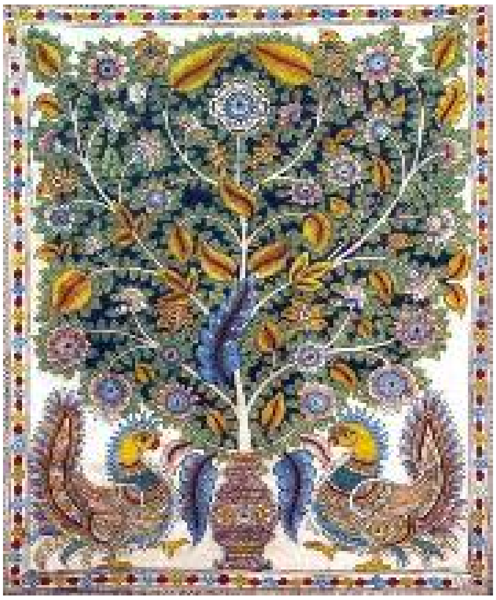


Northern Iraq is home to the Yezidis, a Kurdish speaking people who claim to have the world's oldest religion – the primeval faith upon which all other religions are based. Without texts, Yezidi tradition is passed down orally. The central deity is known as *Melek Taus* or "Peacock Angel," who is believed to have brought the colors of the rainbow into the world manifested as a peacock, whose iridescent feathers display all the colors as the angle of illumination changes.

Yezidis believe the Peacock Angel participated in the creation of Adam, and is directly responsible for teaching the different languages to mankind. As the unseen ruler of the world, Yezidis believe priests, kings, and emperors have acknowledged his authority with peacock motifs on everything from thrones to coinage.

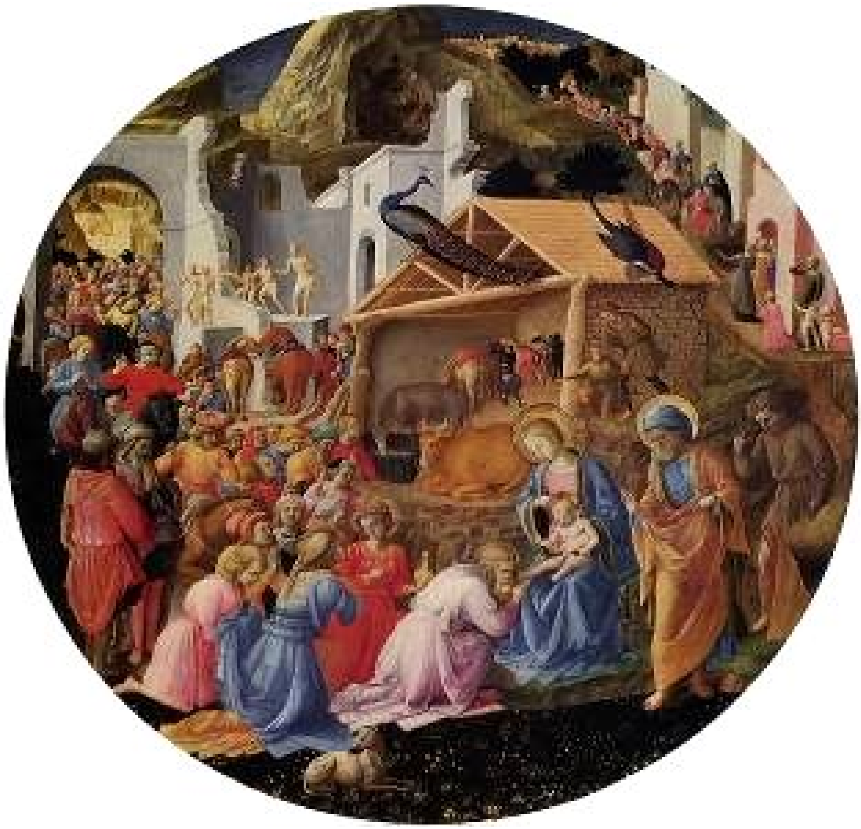
He is also a dragon slayer, known in diverse traditions by various names. The Peacock Angel does not always manifest as a peacock. He is the Islamic prophet El Khidr, the Christian Saint George, Thoth of the ancient Egyptians, Hermes of the Greeks, and he is also John the Baptist.

Curiously enough, peacocks often feature in scenes of the Annunciation to Mary, and the Adoration of the Magi. Citing a medieval superstition that peacock flesh did not decay after death, art historians claim the peacock image symbolizes the Resurrection. But as peacocks *never* feature in crucifixion scenes, or in depictions of the resurrected Jesus, this explanation is unconvincing. However, peacocks are undeniably associated with the immortal gods of Mesopotamia, India, Persia, Greece and Rome, and are often depicted alongside the Tree of Life.

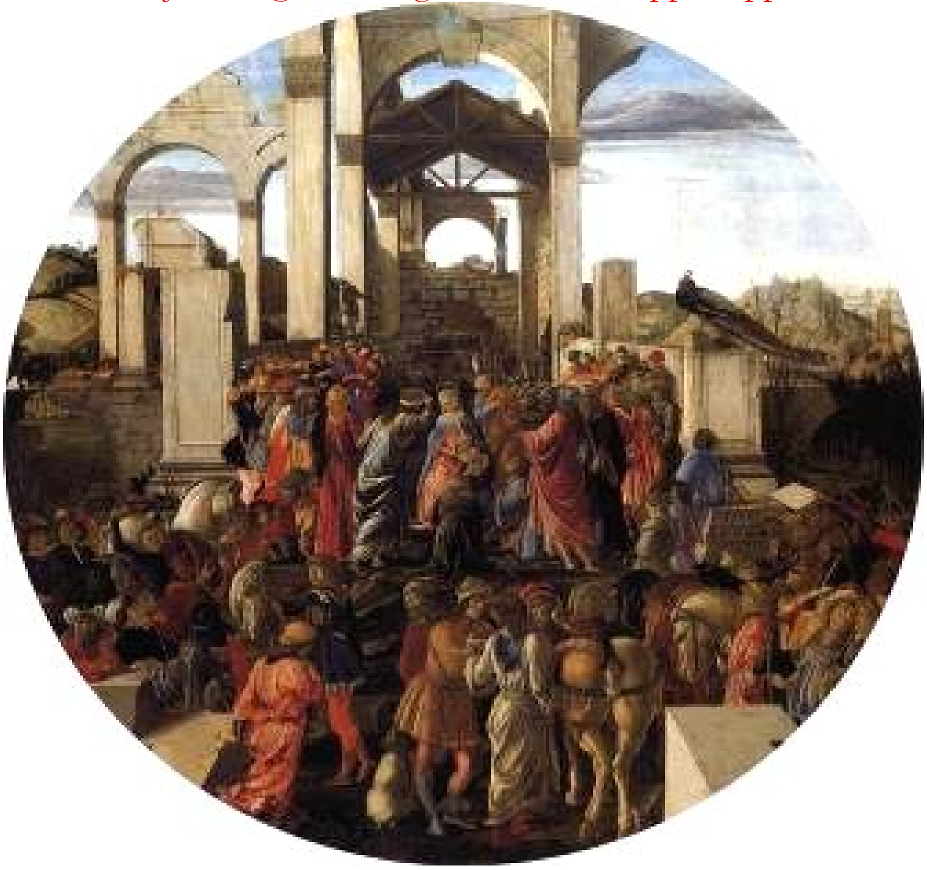


Tree of Life Peacock Tapestry, India

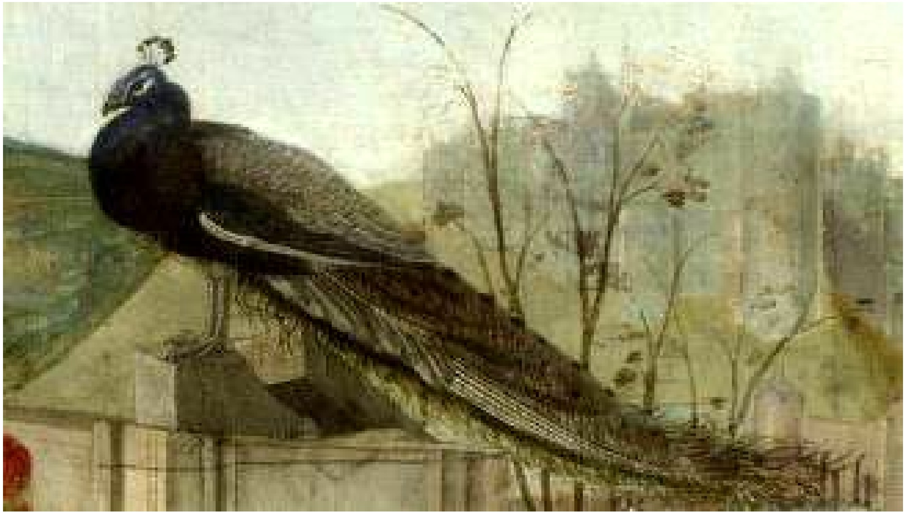
In Renaissance art, the peacock usually appears as a kind of observer with a keen interest in events. In painting of the *Adoration of the Magi*, Jesus' biological father is obviously absent, but it seems as if he is represented by the peacock. In the coded language of the Renaissance artists, it seems once again we being reminded that John the Baptist, who is an incarnation of the Peacock Angel, is also the father of the Galilean Jesus.



The Adoration of the Magi, Fra Angelica and Fra Lippo Lippi, 1445

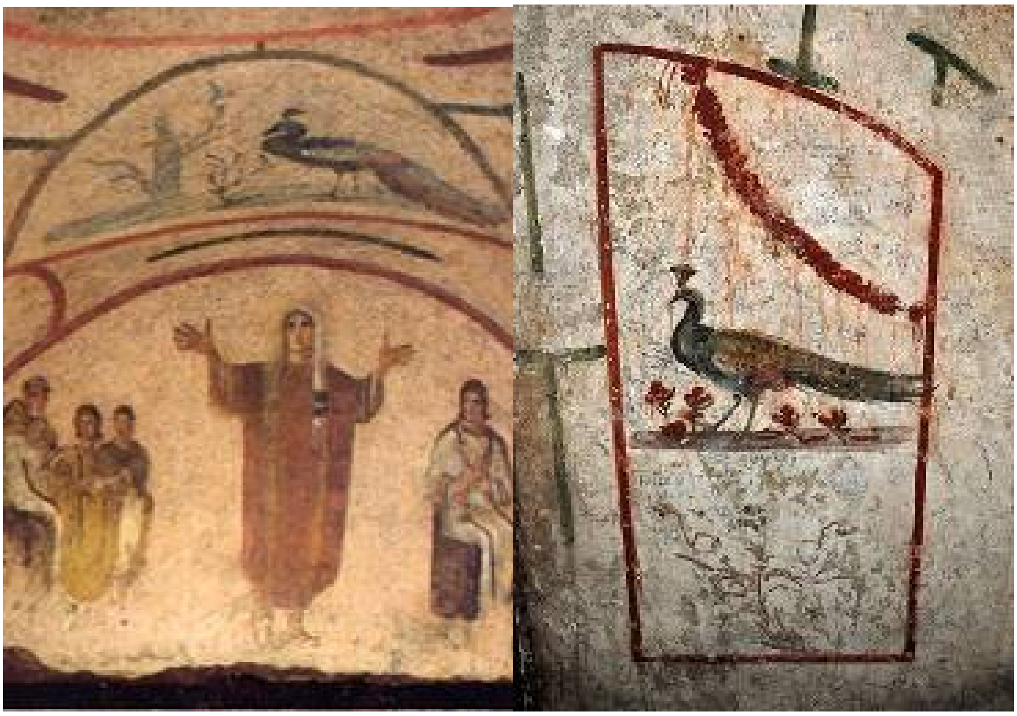


Adoration of the Magi, Sandro Botticelli, 1475



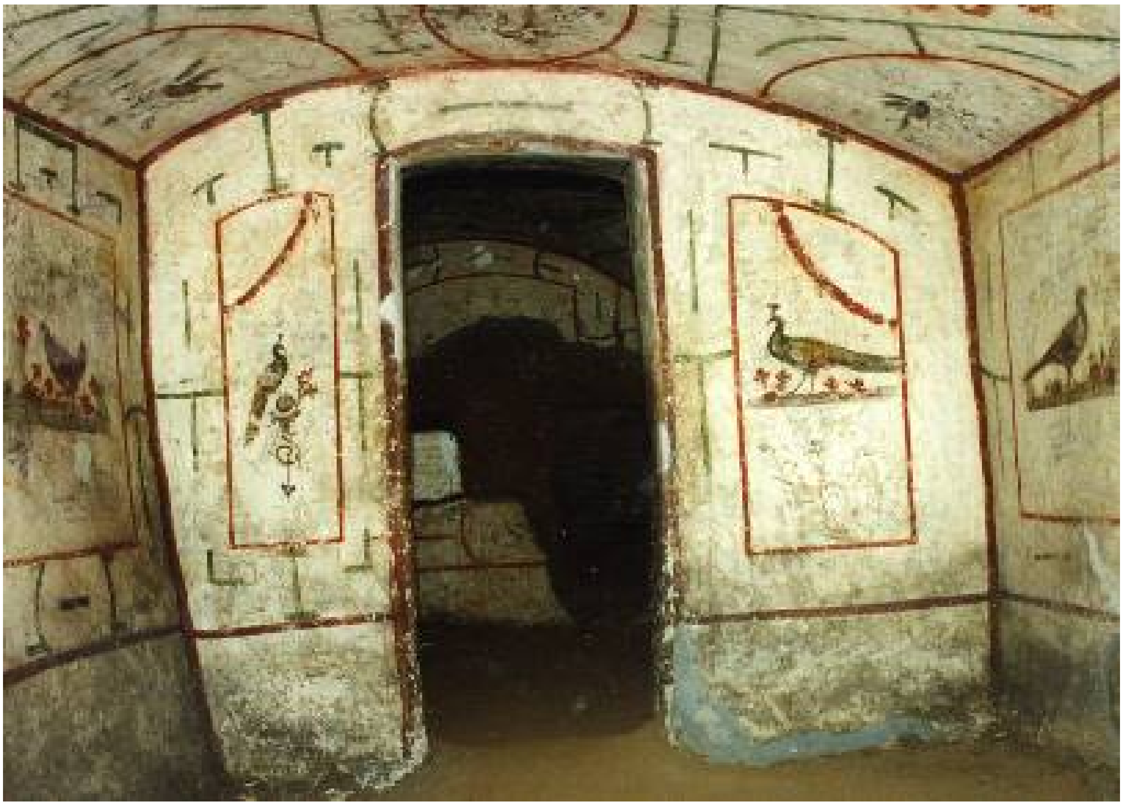
Detail of the Peacock

From the painted walls of the ancient catacombs of Rome, to the sophisticated mosaics of 5th century Byzantium, and the art of medieval Europe, the peacock image is central to conveying the "regeneration" message. In Van der Weyden's painting, *The Last Judgment,* the Peacock Angel even weighs the souls of the dead to check the extent of their "regeneration."



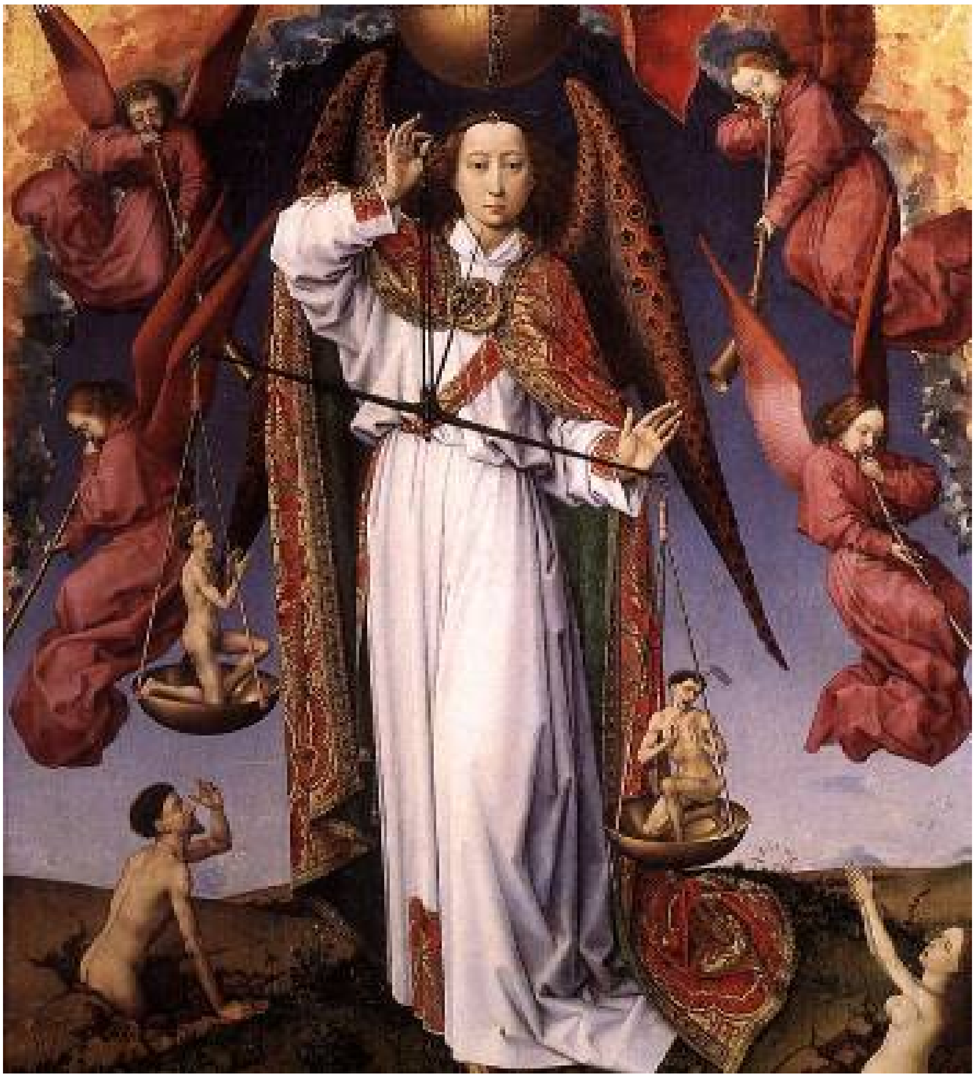
Christian catacombs, Rome, c 250 AD

Although the Christian catacombs of Rome are well known, few people are aware of the existence of Jewish catacombs, at least six of which have been discovered. Similar in construction, Jewish catacombs are thought to predate the Christian by about one hundred years. Tunnel walls of both are decorated with peacock images.



Peacocks inside a Jewish catacomb in Rome, c 150 AD

Why would early Christians, who supposedly blamed the Jews for Jesus' death, use Jewish icons to decorate tombs of Christian dead? The peacock symbol only makes sense when painted in both sets of catacombs if the people buried there maintained Annunaki traditions. So the earlier Hyksos in Rome morphed from "Jews" into "Christians" as the direction of the wind changed.



Detail from *The Last Judgment*, Rogier Van der Weyden, 1450

10

Dark Knights

Subject to supervision, harassment and continuous abuse by hybrid intruder races, who prefer to call themselves “Knights,” humans turn to religion for comfort. Put your faith in Jesus Christ. Yet cathedrals and churches are built on sites sacred to Annunaki gods. Religious worship, ritual, and iconography are designed not to save souls, but to expedite the “regeneration” of believers. And how can a religion centered on retroactive biographies of an imposter, and not on teachings of the historical Christ, be considered Christian?

As an academic discipline, Church History only pretends to study the history of Christianity. True Christian history is not on the syllabus. What has passed for “Christianity” for two thousand years is nothing other than a developmental stage in the non-human “invasion from within” agenda. Wars between nations, and conflicts within religions, testify to an ongoing struggle between competing forces to appropriate humankind. Ultimately, they have nothing to do with “freedom.”

Emerging in different times and places, and usually with different names, they might not always be in the ascendant, but the Hyksos are always involved.

Templars

Why are the medieval Knights Templar the focus of so much mystery, speculation, and conspiracy theory? Because conventional Knights Templar history makes no sense, and like the Gospel drama, it was edited by the Church. Apart from a few commercial transactions, Templar archives are lost. Relying mainly on Catholic sources to explain them, orthodox historians provide only a narrow interpretation of the Templars that raises more questions than it answers.

The Knights Templar was formally registered as a monastic order in 1118. But all the founding members, as well as their illustrious sponsor, Bernard of Clairvaux, were related. So this was a close-knit family operation. As the secretive Templar organization expanded, leadership positions were based strictly on genealogy, and drawn from inter-related noble families of Europe.

Their mission was to supposedly protect Christian pilgrims en route to the Holy Land. No proof exists of them ever doing that. Although an obvious cover story, it was never publically challenged by their critics, even during the Templar trials.

After receiving huge donations of land, property, and money from European aristocrats, within two decades the Templars were the richest private enterprise in the world, and the first multinational corporation. But why would the notoriously uncharitable feudal barons suddenly give so much so readily? The formulaic response is they were guilt-ridden medieval Catholics, and Bernard of Clairvaux had promised them a place in heaven. In the real world, the barons coughed up because something visceral obliged them to do so.

It is generally known the Templars spent their first nine years in the Holy Land methodically digging beneath the site of Solomon's Temple. No one knows what they were looking for, or if they found anything. And strangely enough, their enemies never mention it.

Within a few years, the Templars had developed into an autonomous crack military unit, independent from the Crusader armies. Although respected as warriors, visiting monarchs accused the Templars of having a conflict of interest. It was said Templars would only fight against certain Moslems, and made secret deals with others. Mutual antipathy between Templars and the Knights Hospitallers, a contemporary rival military order, eventually broke out in open warfare.

After the fall of Acre in 1291, enthusiasm for further Crusades faded. Templars headquarters was relocated to Cyprus, where all efforts to raise enough support for an expedition to retake the Holy Land failed. By this time, public opinion was firmly against them, and the European nobility knew it.

Supposedly in response to allegations of blasphemy, the French crown and the Papacy moved to investigate the Templars. But the chosen strategy – a coordinated dawn raid – was primarily to seize "treasure" not detain suspects whose identity was already known. As far as is known, nothing substantial was confiscated.

Transcripts of the heresy "show" trials that followed reveal almost nothing of the roots of Templar ideology. So who were the Knights Templar? From the limited information available Templars appear to sing from the same hymn sheet as the Hyksos Essenes.

Return of the Sons of Light

According to his legend, Saint Bernard of Clairvaux was a devout twelfth century mystic, who rose to prominence as head of the Cistercian brotherhood. Confidante of popes and kings, he single-handedly inspired a crusade to rescue the Holy Land for Christendom.

What is beyond dispute is that Bernard was a man with a mission. He was only twenty two years old when he joined the ailing Cistercian order of Benedictine monks in 1112. At the same time, however, thirty two of his noble friends and family members joined with him. Effective control of the abbey at Citeaux was usurped by the newcomers, and on account of his charisma, intellect, and energy, Bernard emerged as leader and spokesman.

In 1115, his cousin, Theobald II, the Anglo-Norman Count of Champagne, donated land to build Clairvaux ("Valley of Holy Light") abbey, a few miles from Troyes. This signaled a period of explosive growth and over 300 abbeys were founded during Bernard's lifetime. Cistercians practiced the same lifestyle as the Qumran Essenes – daily ablutions, strict dietary regimen, and all personal wealth belonged to the community. Added to that, the membership shared the same conviction they were responsible for establishing the kingdom of God on earth. Bernard, as a new "Teacher of Righteousness" would inspire the new "sons of Light" in a Holy War against the forces of darkness

Three years later, the military wing, *The Poor Knights of Christ of the Temple of Solomon,* otherwise known as the Knights Templar, was unveiled. In his tract, *In praise of the New Knighthood*, Bernard wrote of the new order:

> They fight two wars, one against adversaries of the flesh and blood, and another against a spiritual army of wickedness in the heavens.

Since all the founding members were related to the Count of Champagne, one of the richest men in the world, none of them were literally "poor." The epithet "poor" originates in the Dead Sea Scrolls, where it is a title for the membership as a whole. It was also used by the Galilean Jesus, "Blessed are the poor, for theirs is the kingdom of God" (Mt 5:3). Bernard introduced a "rule" for the Templars, remarkably similar to the Community Rule of the Qumran Essenes.

Why the rush? In 1099, after a long siege and bloody massacre of its inhabitants, Jerusalem was captured by crusaders. It was now directly controlled by Frankish nobles, not by the Papacy. For Bernard, this was the time to unleash the Templars:

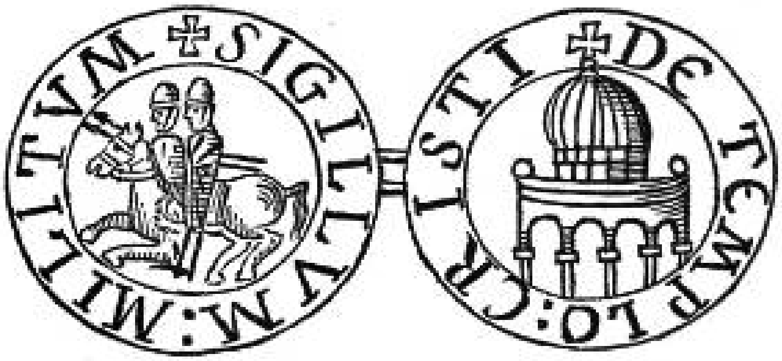
> Hail land of promise, which, formerly flowing with milk and honey for thy possessors, now stretcheth forth the food of life and the means of salvation for the entire world.

Of course, Jerusalem was always a sacred location, but why should its possession necessarily lead to global "salvation?" Did Bernard and the original Templars have reason to believe the "rod" and "staff" were buried beneath the Temple Mount, or perhaps even a Tablet of Destiny? Nine years is a long time to dig.

Whatever they found, no doubt some, including a future French king, would have assumed it was the lost Ark.

Seals & Symbols

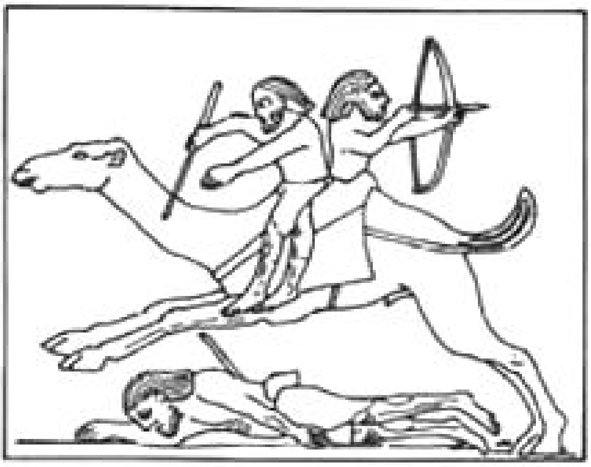
To authenticate documents, Grand Masters of the Knights Templar used a double-sided wax seal that showed the Dome of the Rock on one side, and the symbol of two knights on one horse on the other. Different seals were used by provincial masters, but none were spontaneous designs. A seal was meant to convey the essence, or energetic imprint, of whatever it represented.



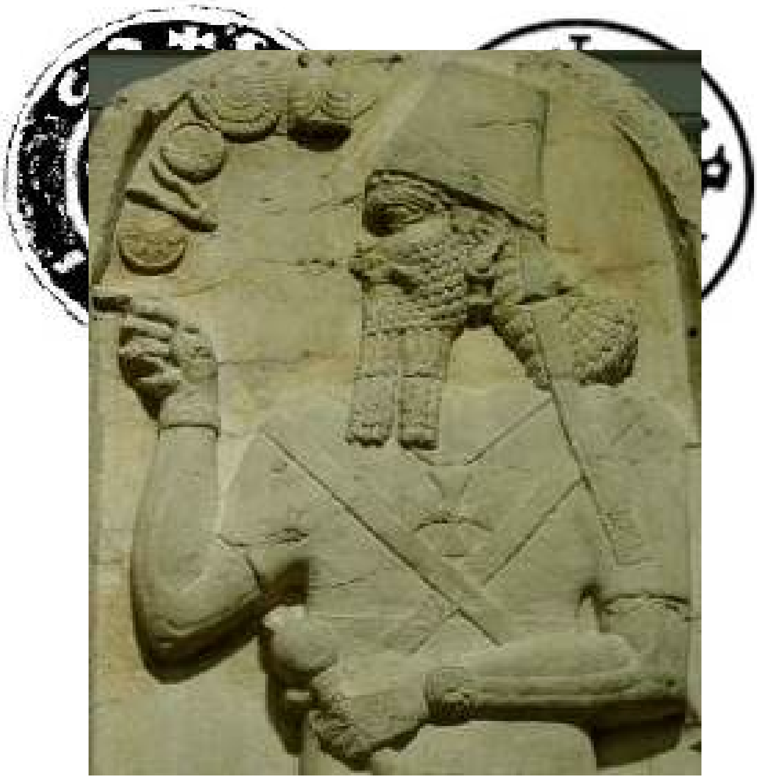
During the Templar era, the two knights on a single horse were thought to represent the poverty of the order. Not only is this idea ridiculous, the Templar rule expressly forbids riders from sharing a horse. Later commentators explained it as a reference to fraternal love, while their detractors claimed it symbolized Templar homosexuality.

More sensibly, the image is designed to signal unity. Two beings in harmony, or two ethnicities united together in one common cause, or both. Although they are related members of a societal caste, the Knights Templar may have understood themselves as a race, or more correctly a "master" race.

The only other known representation of two warriors riding together into battle on one horse is found on Sumerian cuneiforms.



Other seals suggest Templars roots go back to ancient Mesopotamia. The "Frater Robert" seal, which is usually explained as the sun and moon, actually shows the eight-pointed star of the Annunaki. Certainly the most familiar emblem of the Knight Templar is the "cross pattée," which is an equidistant cross with four splayed arms. The Templar cross is featured on seals, rings, amulets, clothing, shields, and was the banner carried into battle. Numerous theories to explain its meaning are extant, and the cross pattée is known to have been used by various cultures at different times, but there is no doubt it first appears in ancient Sumer.



Templar Knight

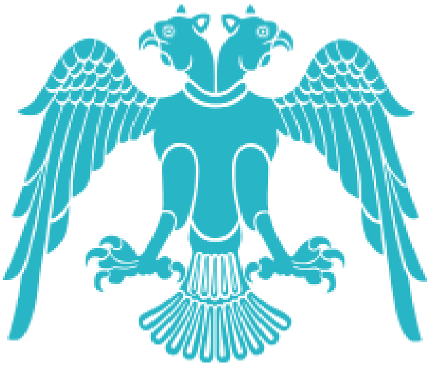
Stylized Assyrian king as the god Ninurta

As a recurring Annunaki symbol, the Templar cross is found on Sumero-Babylonian cylinder seals, and on stone carvings from the Assyrian period. As a union of "temple" and "pillar," the word "Templar," and thus the Templar symbol, more than likely represent the quest rather than the Annunaki themselves, the geometry of the cross a code for a pre-existent planetary metaphysical "template."

Dark Knights

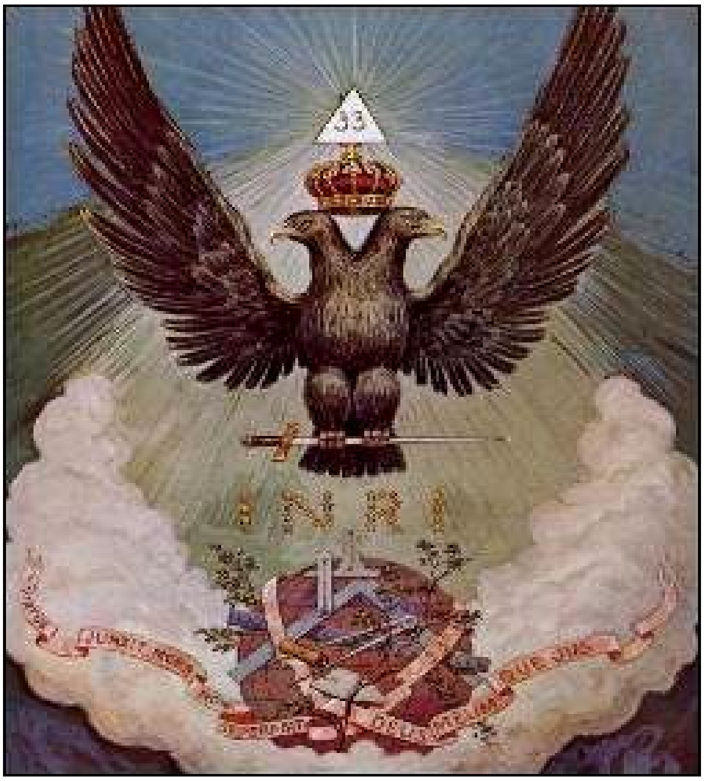
Though the god Ninurta is described Enlil's son, he was mentored by Enki, and entrusted with guardianship of the *ME*s. In his heroic Babylonian legend, Ninurta battles with the monster Anzû to recapture the stolen Tablet of Destinies. Assyrian kings, depicted in Ninurta's likeness, wear a "Templar" cross in the middle of the chest.

The double-headed eagle is another widely-used seal with an uncertain meaning. Brought west by knight Crusaders, this symbol quickly spread throughout all Europe, though it is now known to have been used in parts of England prior to Norman times. Eventually, it became the imperial emblem of Russia, Austria, Serbia, Prussia, among other states, and a principal motif in Scottish Rite Freemasonry. Today the double-headed eagle is on heraldic shields, and coat of arms of towns and cities in all the major nations.



It was also the flag of the nomadic raiders known as Seljuk Turks (right), sworn enemies of Christendom, whose capture of Jerusalem from the Egyptian Fatimids in 1073 instigated the Crusades. In 1098, the Fatimids retook Jerusalem from the Seljuks, and pleaded in vain for the Crusader army to leave Jerusalem alone. It didn't work.

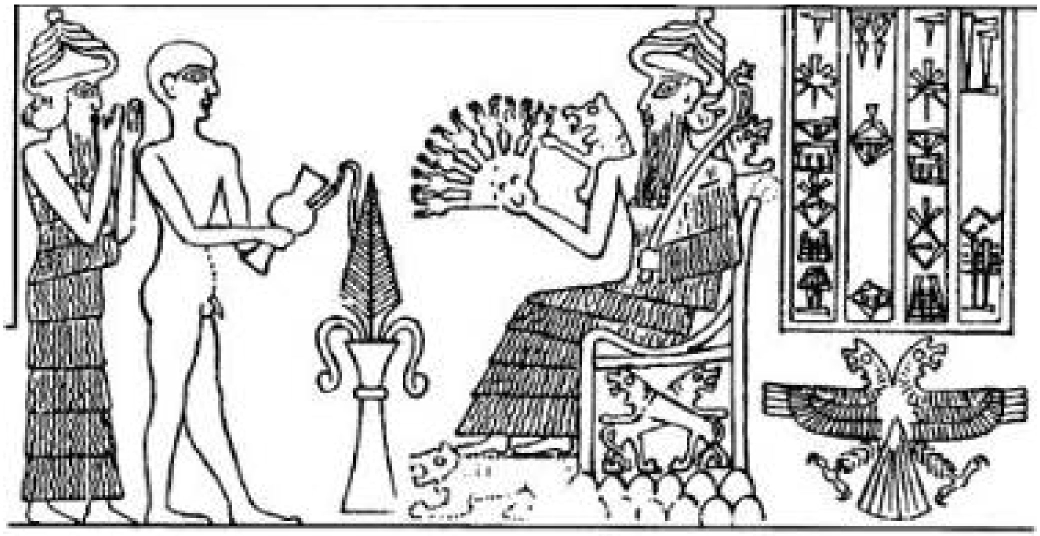
The notorious adversary of the Knights Templars, Saladin, who recaptured Jerusalem in 1187, was a Fatimid ruler, and a bitter enemy of the Seljuks. During their time in the Holy Land, the Templars fought numerous battles against the Fatimids, but maintained cordial relations with the Seljuks, which infuriated foreign monarchs to whom *all* Moslems were the enemy.



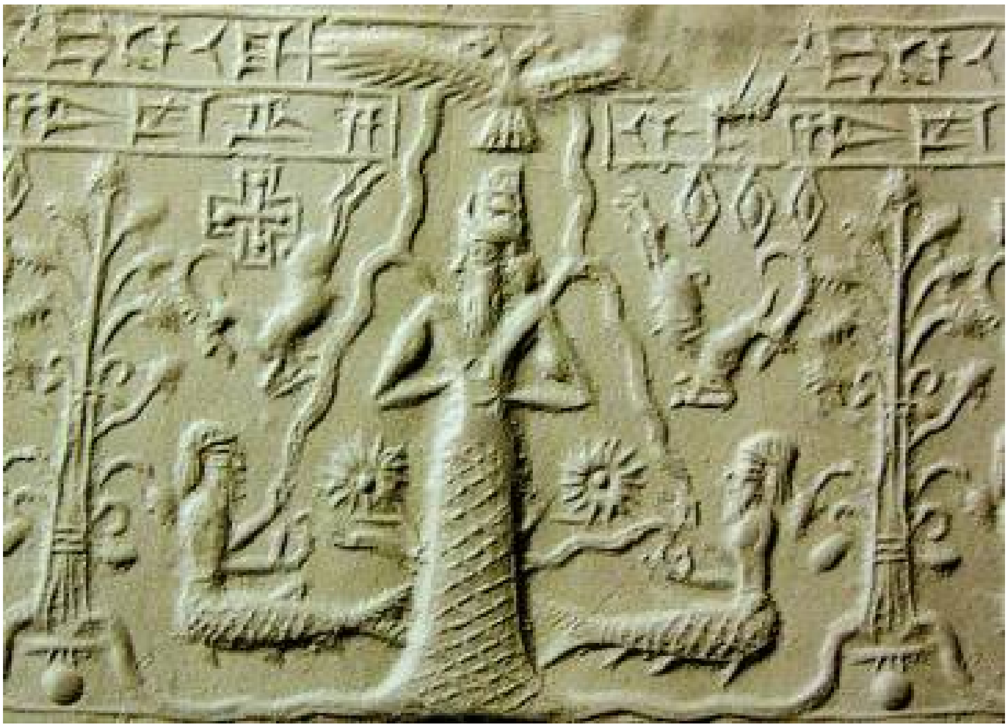
The double-headed eagle of Freemasonry

Double-headed eagle stone carving, Cappadocia,Turkey

A variety of two-headed eagles can still be seen among the archeological ruins of the 2nd millenium BC Hittite Empire, located in modern day Turkey, Syria and Lebanon. But the two-headed eagle goes back to ancient Sumer, where it is included in images of Ningishzida (Thoth) and Enki that are loaded with suggestions of genetic manipulation. These are the two principal Annunaki "gods" associated with the creation of the Lulu.



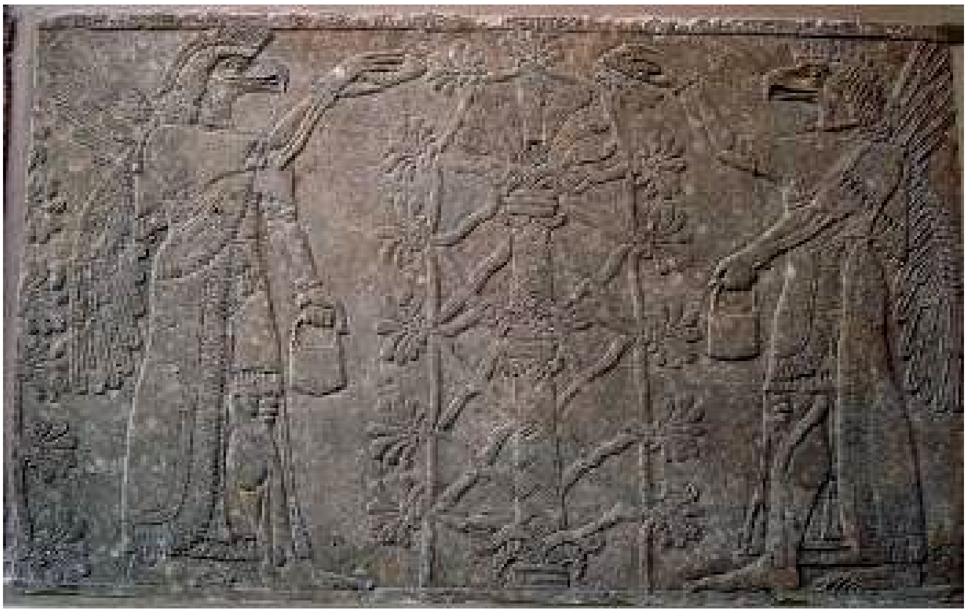
A naked initiate approaches Ningishzida. The double eagle is bottom right



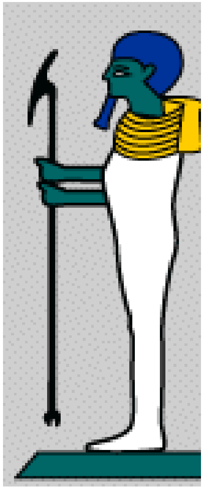
As Enki is sandwiched between two trees of life, a flow of watery "abzu" energy connects him to a two-headed eagle and to two men in fish garb. A Templar cross is to the right.

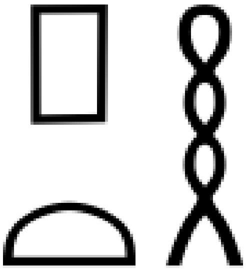
Thoth-Enki Brotherhood

It seems the two eagle heads represent two Annunaki strains, possibly with a common avian genealogy. Given the Mesopotamian penchant for combining gods, the two are joined together to form one "race." The symbol of the two-headed eagle is therefore a code for this Thoth-Enki pact and its hybrid lineage. Assyrian eagle-headed gods, carved in 1st millennium BC stone reliefs, who are preoccupied with a tree of life, most likely represent Thoth and Enki, or their respective factions.

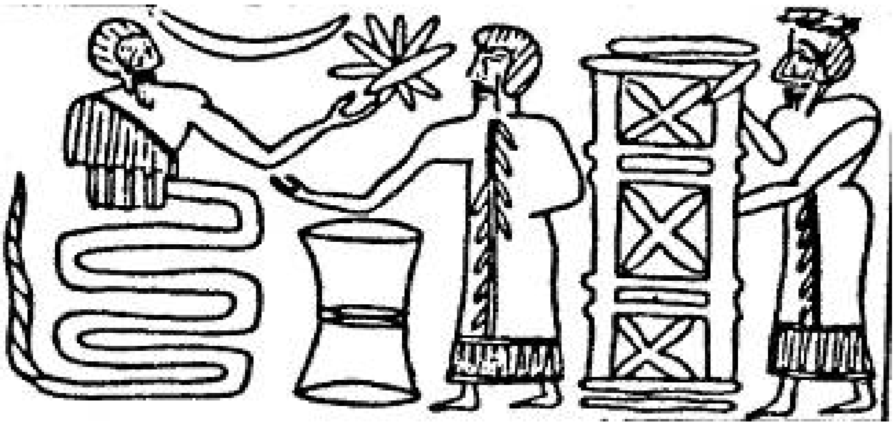


For casting spells and warding off evil demons, scarab-shaped magical amulets were popular in ancient Egypt, worn either as a necklace or hand-held. On one such amulet, dated about 200 BC, is a two-headed deity holding a Djed scepter and an ankh. The two heads are a serpent and an ibis. In Egypt, only Thoth was depicted with the head of an ibis. The Djed was always associated with the god Ptah, who scholars understand as the counterpart of the Sumerian Enki. Ptah's hieroglyph was an entwined rope/serpent, and in Sumerian clay seals, Enki was sometimes depicted as a hominid-serpent being



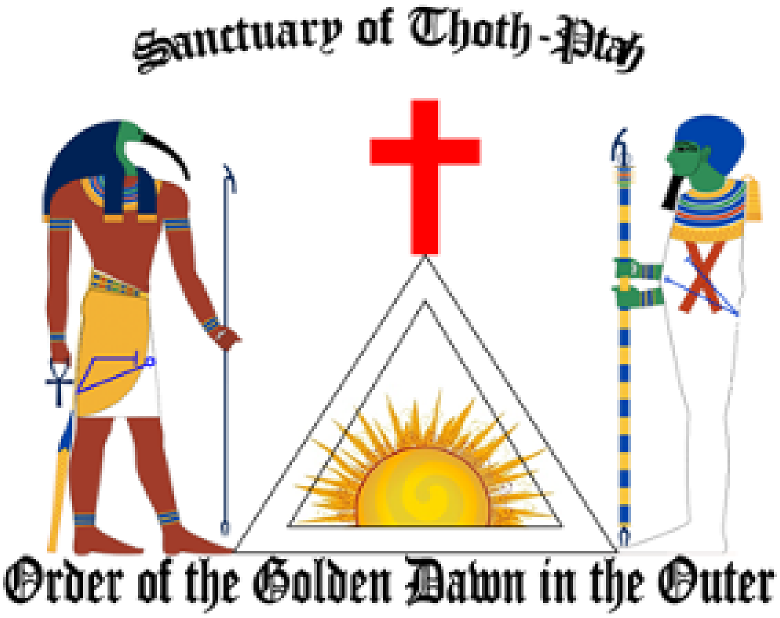


Egyptian amulet with two-headed (snake and ibis) deity, c 200 BC



The half-serpent Enki is shown on the right

Presumably, the divine lineage represented by Enki/Ptah had part-reptilian origins, as represented by the snake head and serpent tail, which is not to be mistaken for the primordial dragon/serpent that was anathema to the Annunaki gods.


Sanctuary of Thoth-Ptah
Order of the Golden Dawn in the Outer

Thoth-Enki brotherhood acknowledged in modern esoteric sects

Double-headed busts have been discovered throughout Europe and the Middle East, the earliest of which is believed to date from 500 BC. Although classified as “two-headed Hermes” figures, the faces are different, and so far no explanation for them exists. But why else would two gods be conjoined if not to represent their physical union? In other words, the two male gods symbolize a unified brotherhood of mixed descent. As Hermes is Thoth, so the other head signifies Enki, whose Greek counterpart is Prometheus, the supposed creator of humankind.

In Greek mythology, Prometheus is distinguished from other titans by his close kinship with Hermes. Both Hermes and Prometheus have the gift of “fire,” and are linked in primordial acts that set a course for human destiny.

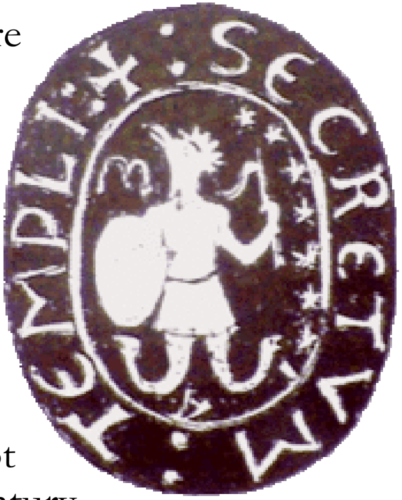
The German equivalent of the Knights Templar, the Teutonic Knights, used the banner of the double-headed eagle. So although the word “Teutonic” means descended from *Teutes*, an Egyptian rendering of Thoth, Enki is also acknowledged. The preponderance of a variety of gods, however, implies the Thoth-Enki combined lineage is only one of several Annunaki factions in hybrid-human form, though it may be the most overt. That being the case, most hybrid-humans are unlikely to have conscious knowledge, or memory, of their status and affiliations. Nor would they know their genetic imprint leaves them susceptible to physical/emotional/psychological manipulation, and everything that follows.

Supposed double-headed "Hermes" in Athens, c 300 BC. More likely, this bust represents the union of Prometheus (left) and Hermes (right).

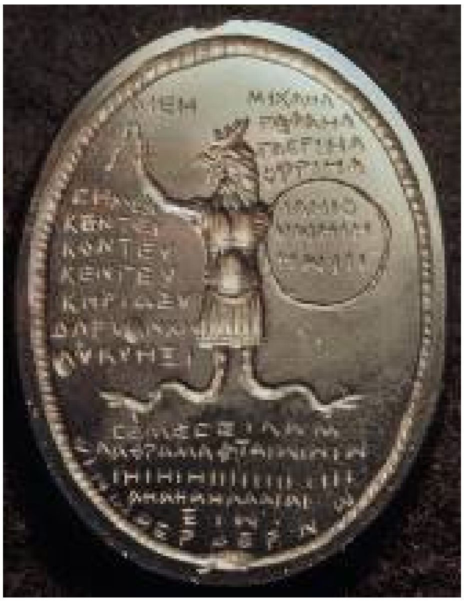
Two-headed "Hermes" found in France, c 500 BC

The Gnostic Connection

From their seals, we know the Knights Templar honored Abraxas, who different sources describe as either a Gnostic deity or a demon. In his typical appearance, engraved on ancient gemstones and amulets, Abraxas has the head of a cockerel, the body of a man, and his legs are two snakes. He holds a Pharaonic flail with one hand, and a shield with the other.



Abraxas is mentioned in several Sethian gnostic texts found in Nag Hammadi, where he is a sort of high-ranking angelic savior or "aeon." Abraxas also features in numerous fragments of the so-called *Greek Magical Papyri,* a collection of magical spells, rituals, and incantations found in Egypt dating from the 2nd century BC to the 5th century AD.



According to early Church heresiologists, including Ireneaus, Hippolytus, Epiphanius, and Tertullian, Abraxas was a central figure in the cosmology of Egyptian Gnostic Basilides, who taught in the first half of the 2nd century AD. Their interpretations of Abraxas vary, but the common denominator is of Abraxas as a high-ranking creator god, who is responsible for constructing the heavens and the 365 day year. In Isopsephy, the Greek practice of adding up the number values of the letters in a word to form a single number, the number of Abraxas is 365.

In all likelihood Abraxas is a name or word made to hold a magic formula, not unlike "Abracadabra. Coupled with his bizarre appearance, identifying Abraxas is problematic. But when he is compared with Thoth/Hermes it is obvious who is Abraxas.

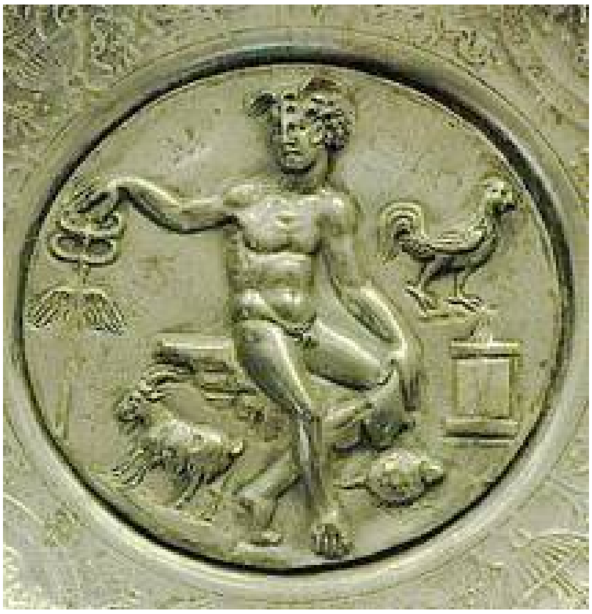
Key among his many "accomplishments," Thoth configured the solar system and calibrated the moon's orbit. He is therefore responsible for the calendar, and the fundamental design of time. By assigning these aspects to the name "Abraxas," Greek-speaking Gnostics simply magicalized "Thoth/Hermes."

Hermes above the clock at Grand Central Station, New York

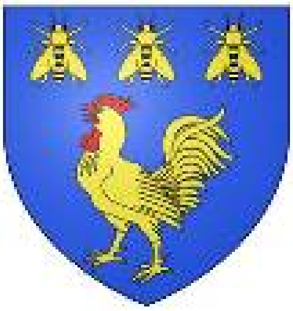
At the basic level, symbols represent the core imprint, which is the genealogical foundation. With a human torso, head of the cockerel, and serpent's legs, Abraxas is a hybrid, which is to say his genetic make-up includes human, avian, and reptilian DNA. Ningishzida, Thoth's Sumerian identity, is the earliest known depiction of an *anguiped*, the technical term for a deity with serpent's legs.

On amulets, often different birds surround Thoth. The cockerel was closely associated with Hermes. On gemstones, he was sometimes depicted as a cockerel with a human head. After Julius Caesar's conquest of Gaul, when Greco-Roman gods were introduced, the cockerel became a symbol of Gaul, and later the national emblem of France. Most of Europe's earliest weathervanes depicted

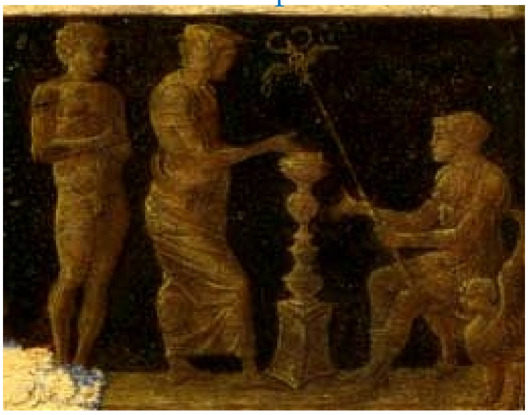
Hermes. In modern times, Hermes has been replaced with his traditional symbol, the cockerel, and occasionally with the caduceus.

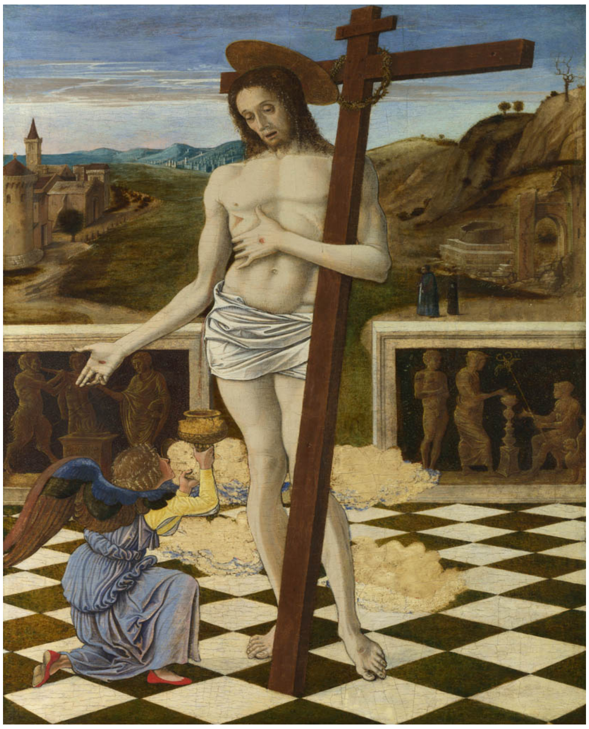


Seated Hermes (above) is pictured with a cockerel and a goat, French silver platter, 2nd century AD



French heraldry from Mazamet, showing Hermes the (cockerel) and 3 bee goddesses.





In Bellini's cryptic *Blood of the Redeemer*, "Christ" stands upon the checkerboard matrix of Masonic tradition, as in the background the seated Hermes (with caduceus and cockerel) welcomes an initiate.

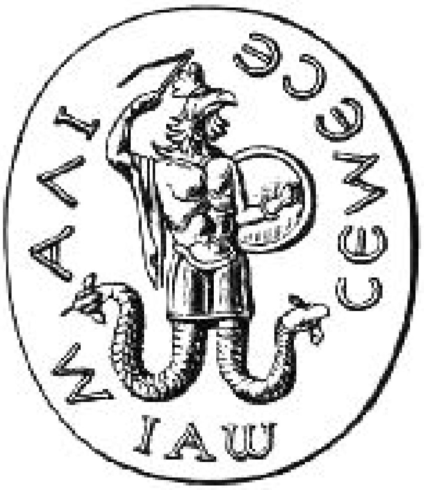
In Church tradition, the founder of Gnosticism is Simon Magus, a character briefly described in the Book of Acts, but whose life was the subject of much myth and speculation in early Christian literature. Such was his notoriety that Ireneaus claims,

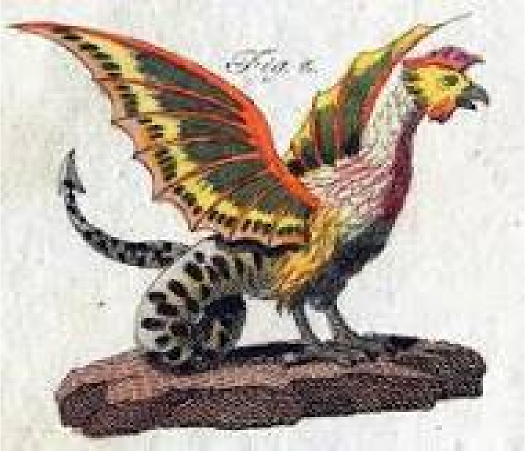
> All those who in any way corrupt the truth, and harm the teaching of the church, are the disciples and successors of Simon Magus of Samaria.

If Simon Magus was the quintessential heretic, then in the *Clementine Literature* of the early Jewish-Christian Ebionites (literally “the Poor”), he is described as John the Baptist’s favorite disciple, sent to Egypt to “perfect his studies of magic.”

> Being an adherent of John…through whom he came to deal with religious doctrines…Of all John’s disciples, Simon was the favorite, but on the death of his master, he was absent in Alexandria.

Sometimes referred to as the ‘last Gnostics,” sacred texts of the Mandaean people of Iraq interpret John the Baptist in the mold of a classic Gnostic redeemer, descending from the realms of light to rescue souls trapped in the world of darkness below. After death, John escorts the Mandaean soul through different levels of the afterworld. Known as a psychopomp (from the Greek “guide of souls”), the role of the Mandaean John the Baptist is the same as that of the Gnostic Abraxas. In Greek mythology, Hermes was the psychopomp who led dead souls in a journey through the afterworld.

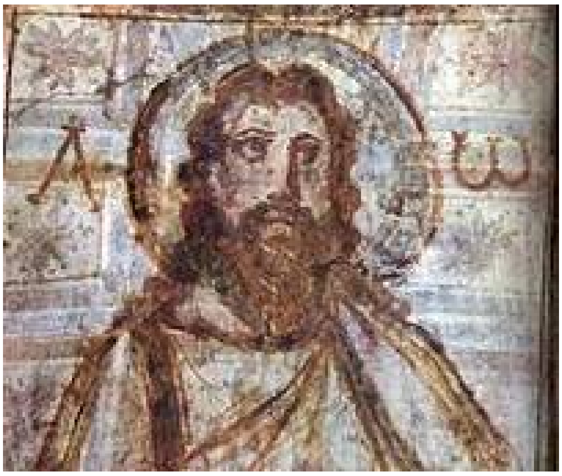




In most examples of Abraxas gemstones, amulets, and seals, the three letters I, A, and W are juxtaposed forming the word IAW, either around the figure or separately on the shield. The most common explanation is that these three letters represent "IAO," pronounced "iaho," a Jewish-Egyptian rendering of the name YHVH. However, YHVH was not spoken by Jews at this time, and so would not be included in a magical formula. The simplest explanation is that the Greek letters, "I" Iota, "A" Alpha and "W" Omega, translate as "I am the Alpha and the Omega."

Abraxas, as the Gnostic name for Thoth, is another arm of the Annunaki "regeneration" agenda, to which the Knights Templar subscribed, unwittingly or otherwise. Gnosticism has many faces, and is notoriously difficult to pin down, but Sethian Gnosticism appears to have Hyksos origins. Early Christianity, which also stood on Hyksos foundations, used the A and W letters in some of its formative iconography, as can been in the Roman catacombs.

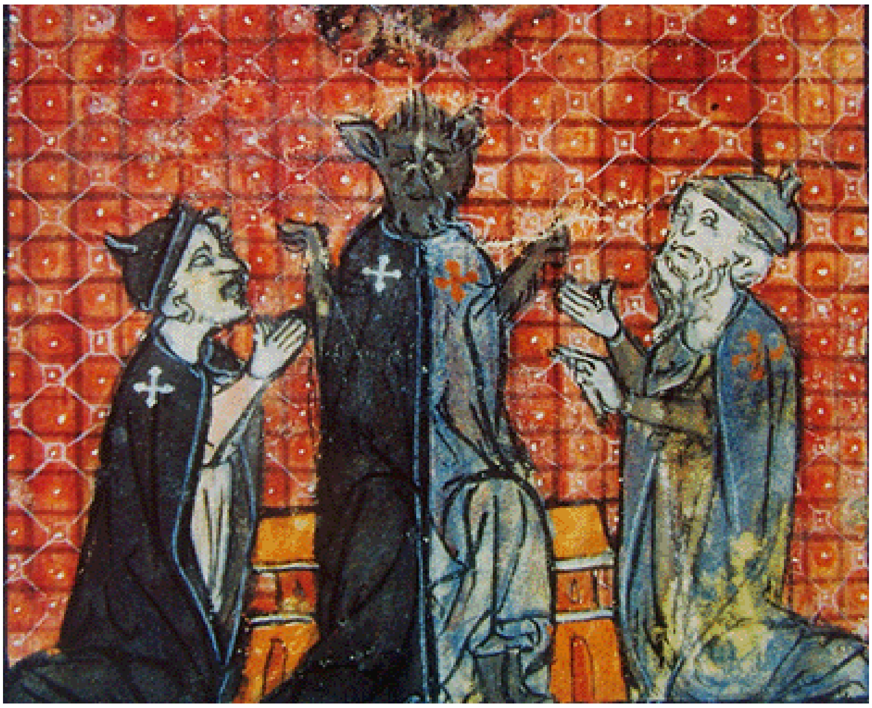
After Roman Emperor Constantine I adopted the Greek *Chi Rho* symbol (literally meaning "good") as a military standard, the letters A and W were incorporated to create one of the most widely-used Christian monograms.



Depiction of Jesus, with the "A" and "W," Alpha & Omega, Roman catacombs, late 3th century.

Baphomet

When news broke of the Templar's arrest, there was no public outrage, not even protests on the streets of Paris. No evidence of sympathy for the Templars exists from any source without Templar connections. None of the knightly orders were popular at the time, the Knights Templar less than most. Widely perceived as aloof, arrogant, secretive, greedy, and corrupt, rumors had long circulated that Templars indulged in orgiastic rites, worshipped the devil, and believed all kinds of blasphemies. During the Templar trials, numerous witnesses, including low-ranking defectors, told of rituals that denied, mocked and vilified the cross; and of ceremonies with various idols to invoke an entity known as Baphomet.



Grand Masters of the Knights Templar (right) and Knights Hospitallers, blessed by a Fox as the Pope, French manuscript, 13th century

If, as it seems, the Templars embodied Hyksos tradition, then their reported view of the crucifixion is to be expected. But who, then, is "Baphomet?" Most historians think the name is a distortion of Mohammed, and from their time spent in the Middle East, Templars had been influenced by Moslem practices. Medieval Islam, however, was not idolatrous.

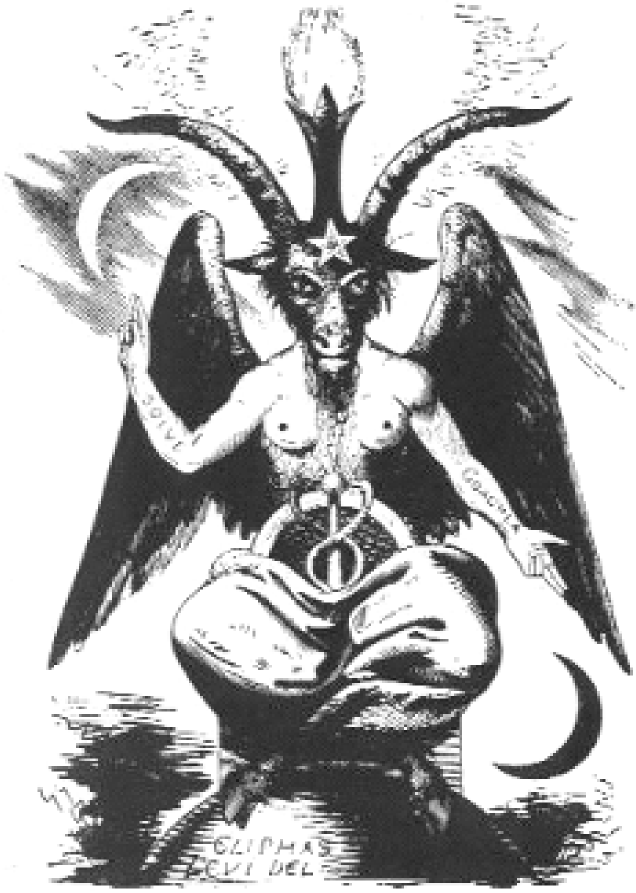
"Baphomet" predates the Templar trials, and first appears in a letter written in Latin by the crusader Anselm of Ribemont, who was present at the siege of Seljuk Turk-held Antioch, and dated July 1098:

> As the next day dawned, they called loudly upon Baphometh; and we prayed silently in our hearts to God, then we attacked and forced all of them outside the city walls.

And also in an anonymous lament from a returning crusader about 1250:

> Then it is really foolish to fight the Turks, now that Jesus Christ no longer opposes them. They have vanquished the Franks and Tartars and Armenians and Persians, and they continue to do so. And daily they impose new defeats on us; for God, who used to watch on our behalf is now asleep, and Bafometz puts forth his power in support of the Sultan.

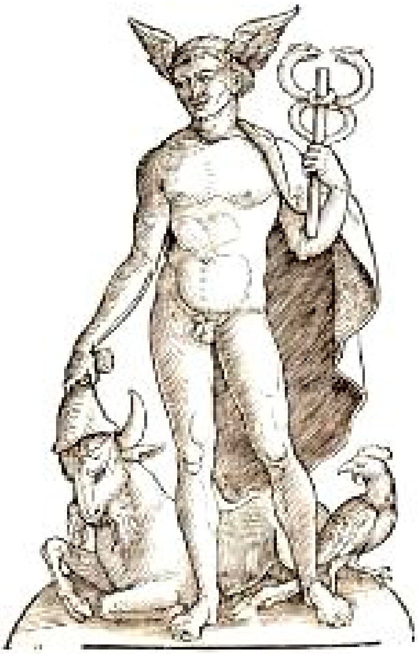
Having previously mentioned "he who was laid on the cross," the author was almost certainly a formal Catholic, not a Templar. Taken in context, "Bafometz" appears to refer to a "supernatural" entity other than God, and not to Mohammed, who was considered a mortal. If not the "devil," then Baphomet is a type of fallen angel or demon whose "power" was accessed by Seljuk Turks.



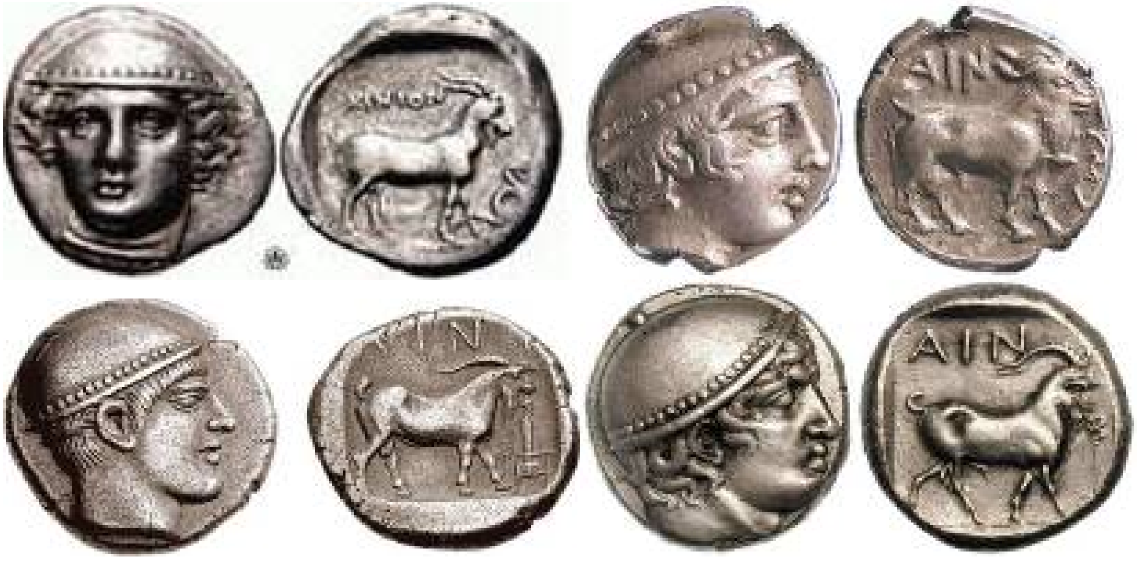
Nineteenth century drawing of Baphomet

Since 1856, Baphomet has been closely associated with an image drawn by Eliphas Levi, a French writer recognized as a major influence on the Hermetic Order of the Golden Dawn, and on English occultist Aleister Crowley. According to Levi, the figure of Baphomet was supposed to represent the "sum total of the universe."

Used today by numerous occult groups, including the Church of Satan, the goat-headed Baphomet is sometimes equated with *Azazel*, leader of the fallen angels in Enochic lore, whose name was given to the biblical "scapegoat." Goat symbolism, however, has strong connections to Hermes. A goat cult centered on Hermes is known to have existed for several centuries among Thracian tribes in Ainos, Greece. Coins, dating as far back as 500 BC, feature the head of Hermes, with a goat on the reverse.

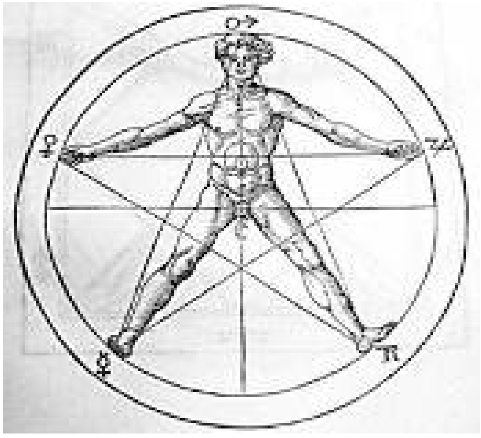


Herodotus wrote that Thracian royal families worshipped Hermes "the most," and believed him to be their ancestor. No scholarly consensus exists on the relevance or meaning of the "goat" and its connection to Hermes.



Four examples of Thracian Coins

On the crown of Baphomet's head is a flaming torch symbolizing the "regenerative" fire associated with Prometheus and Hermes. The pentagram on Baphomet's forehead stresses the "third eye" of the pineal gland. Foremost symbol of witchcraft and the occult, and often hidden in plain sight as a "star," the pentagram is highly significant to the non-human agenda.



Medieval magicians and alchemists saw in the pentagram the blueprint, not for physical beauty or proportion, but for the underlying energy flows of the human condition, exploitation of which was their essential interest. The pineal gland directs these vital energies.

Female breasts mean Baphomet is a hermaphrodite, so–called after Hermaphroditus, the two-sexed child of Hermes and Aphrodite. Union of the two principles of generation and conception in Baphomet, in conjunction with his caduceus and the hand of Sabazios, emphasizes the Annunaki agenda.

This program is further underscored by Baphomet's arms pointing upwards, inscribed with the word *Solve*, and downwards inscribed with *Coagula*. "Solve et Coagula" is a recognized alchemical formula that translates as "separate and join together," the meaning of which is self-explanatory from the assimilator's perspective.

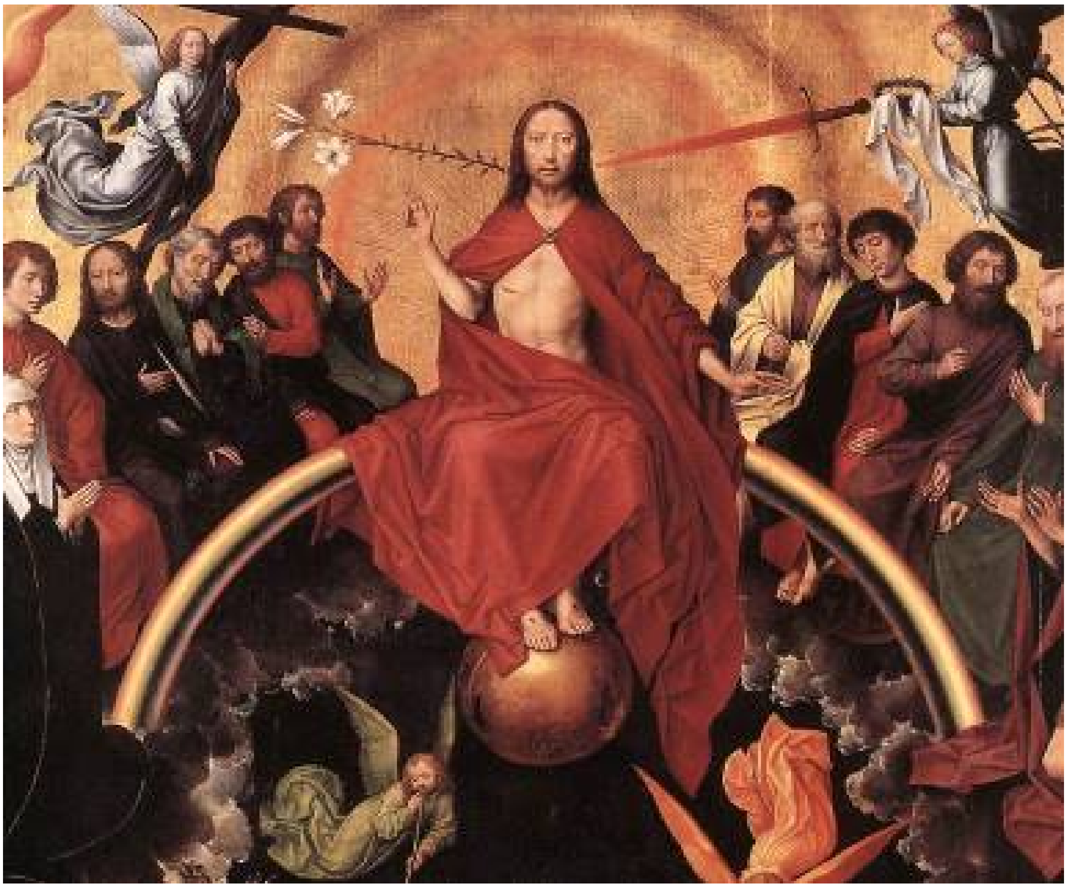
While the etymology of "Baphomet" is debatable, it represents not just Thoth/Hermes as a principle architect behind humanity's current plight, but the prospective non-human coup itself, many thousands, if not hundreds of thousands of years, and which involves non-human races other than Annunaki.

Friction between John the Baptist and his son, the Galilean Jesus, manifested in ill-feeling between their followers. If the Knights Templar denied the Jesus was the Christ, it is most probably because they knew he was not. And if they rejected the doctrine of vicarious salvation by a crucified savior, it is because they knew Jesus was not crucified. They venerated John the

Baptist, not because they thought *he* was the Christ, but because they believed John was Thoth/Hermes, who is the Hyksos savior figure.

As the son of John the Baptist, the Galilean Jesus was still considered important. Not only did he continue the sacred Annunaki lineage, he upgraded it by integrating the Christ coding of Mary Magdalene. For this, he was respected by the Knights Templar, and related Hermetic groups – just not as highly as John was. If anything, the Hyksos Yeshua was to be feared.

Prince of Demons



Detail from *The Last Judgment*, Hans Memmling, 1470

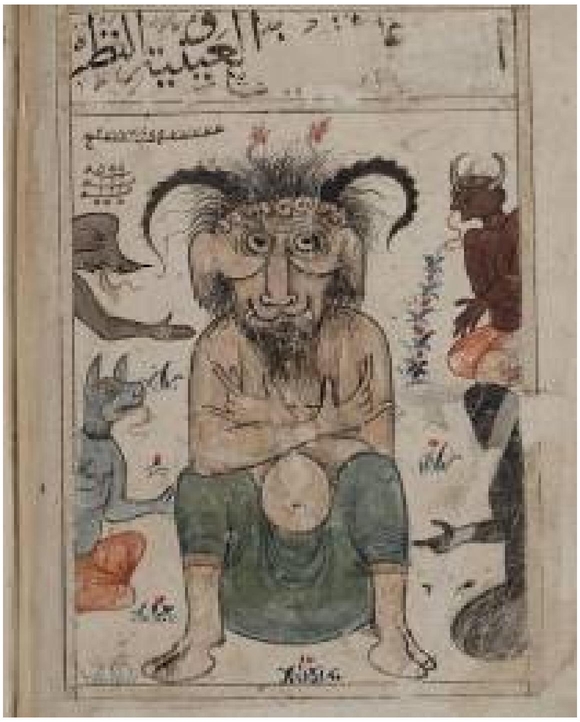
Approximately 400 years before Eliphas Levi drew Baphomet, the Dutch master Hans Memmling painted Jesus in *The Last Judgment* in the exact same pose, purely by coincidence, or to deliberately transmit the twisted "new life in Christ" message of the Annunaki.

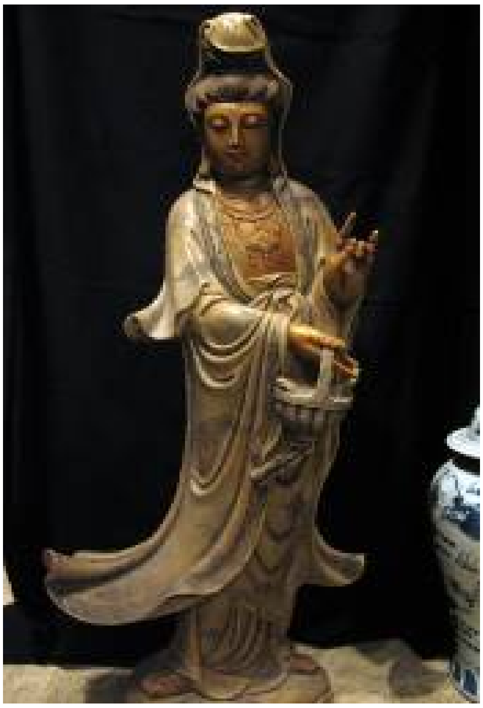
These contrived arm positions have their roots in ancient Mesopotamian iconography. In Assyria and Babylon, statues of the demon king *Pazuzu* depict him with the right arm pointing up, and the left arm pointing down. Though he was a demon, sacrificial offerings were made to Pazuzu. First, because he could drive other demons and evil spirits away and thus protect people from misfortune; second, because he was also an incubus, as the phallus indicates. Sexual union with a demon king, so it was thought, could produce offspring with privileged lives on earth.

As most people know from the Gospels, the Galilean Jesus was called a demon by his detractors. The word "demon" was probably bandied around a great deal, but in this instance Jesus is specifically accused by "scribes," scholars educated in religious tradition, who would have studied demon or fallen angelic lore in extensive detail. Their opinion, therefore, was not necessarily based on bigotry or envy, as Church tradition maintains.

Although Islam prohibits figurative drawing, some Sufi religious artwork survives from the Middle Ages. In one 14th century manuscript, *Iblis,* equivalent of the Christian devil, is depicted strikingly similar to Baphomet. Crossed arms have signifancee in Hermetic symbolism, but the central identifying feature of the image is the matching finger positions of both hands, whereby the index finger and little finger are extended, and the two middle fingers are folded into the palm.

In popular culture, this gesture is known today as the “sign of the horns,” or the “hand of Baphomet” Its origins are obscure, but its earliest established use was in ancient India, where this sign is seen in statues of Gautama Buddha and his consort Kwon Yin.



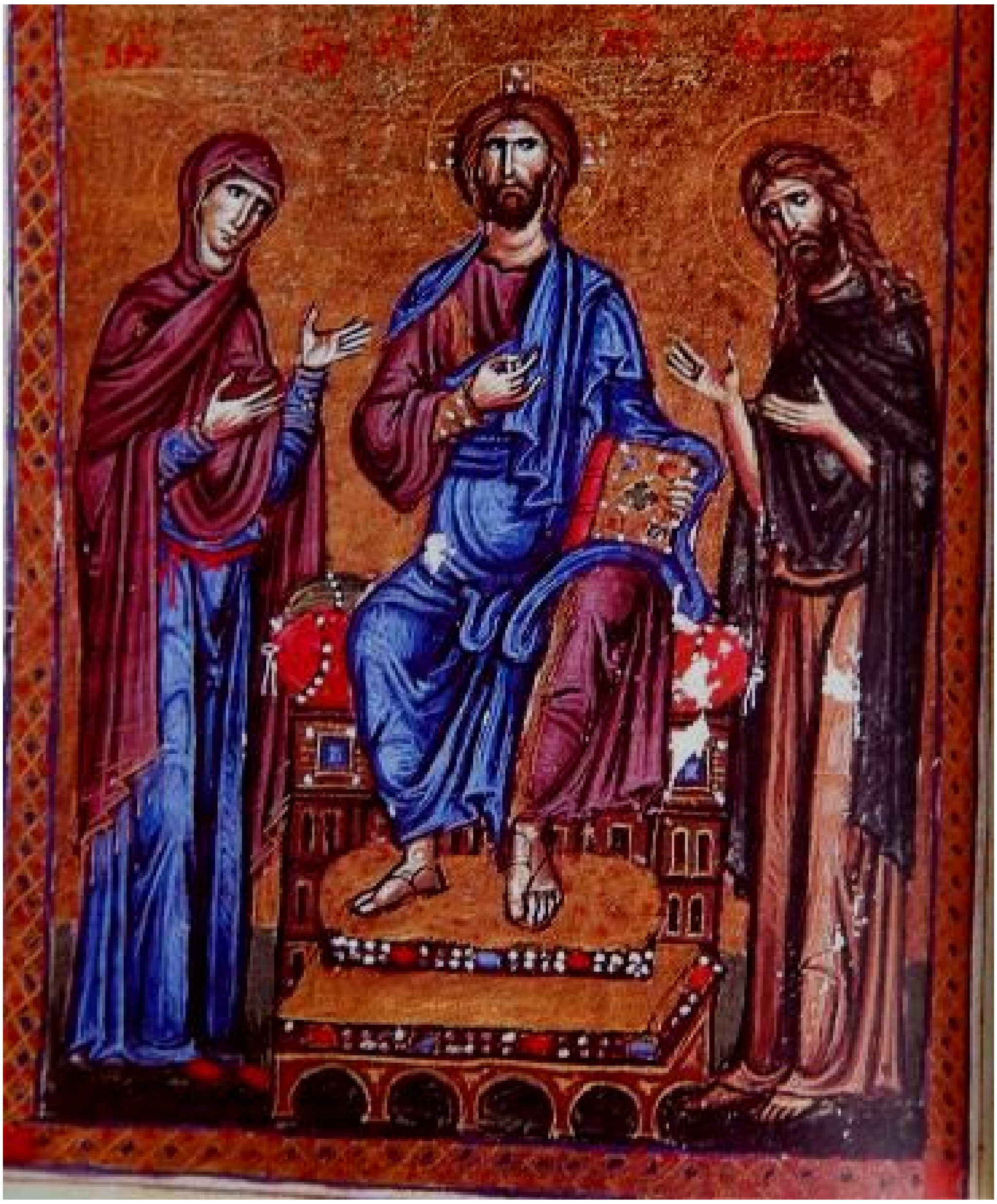


Known as the *Karana mudra,* it is used to expel demons and remove negative influences, and in no way a recognized Christian blessing. Neverthless Jesus is depicted making the “hand of Baphomet” in an anonymous mid-twelfth century painting produced in Jerusalem during the height of the Crusader kingdom, and which somehow managed to survive.

The image is part of the *Melisende Psalter*, an illuminated manuscript of the New Testament, commissioned by, or for, Queen Melisende of Jerusalem. Melisende was the eldest daughter of King Baldwin II. Baldwin II was instrumental in establishing the Knights Templar presence in Jerusalem, and wrote Bernard of Clairvaux asking for help in influencing Pope Honarius to grant the Knights Templar official status. Melisende’s husband, Fulk V, Count of Anjou, was a Knights Templar.

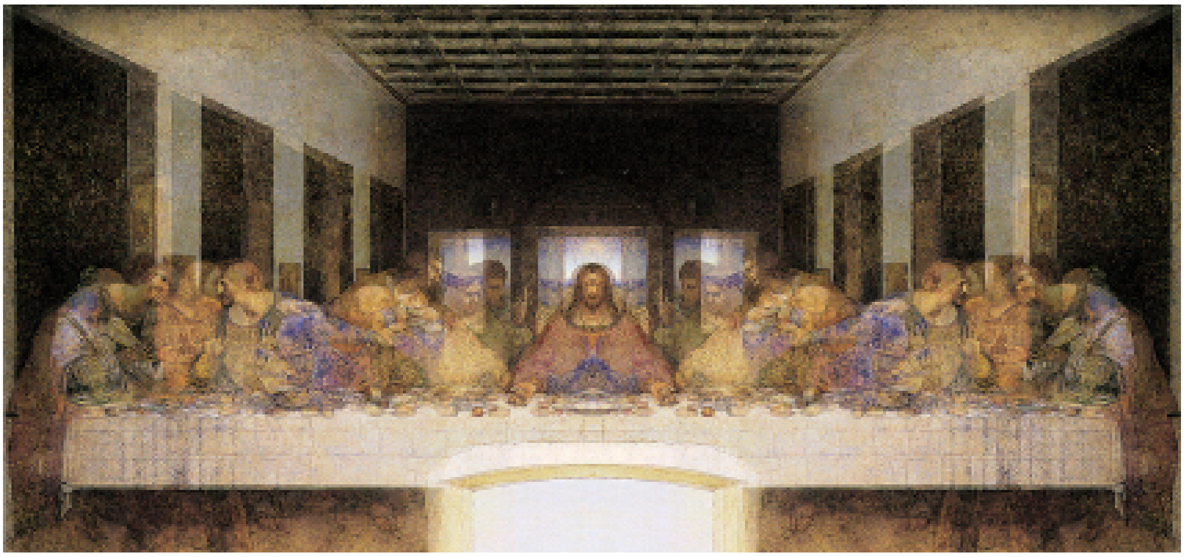
It would not stretch credulity, therefore, to suggest that Folio 12, the painting in question, betrays Knights Templar “secrets.” The father on the right, John the Baptist, and mother Mary on the left, make identical gestures to present their son, the bethroned

Jesus. Jesus' evident scowl directed at John is easy to understand, but his finger gesture hints toward the unthinkable. Was the Galilean Jesus literally a prince of demons?



Folio 12, Melisende Psalter, anonymous, 1135

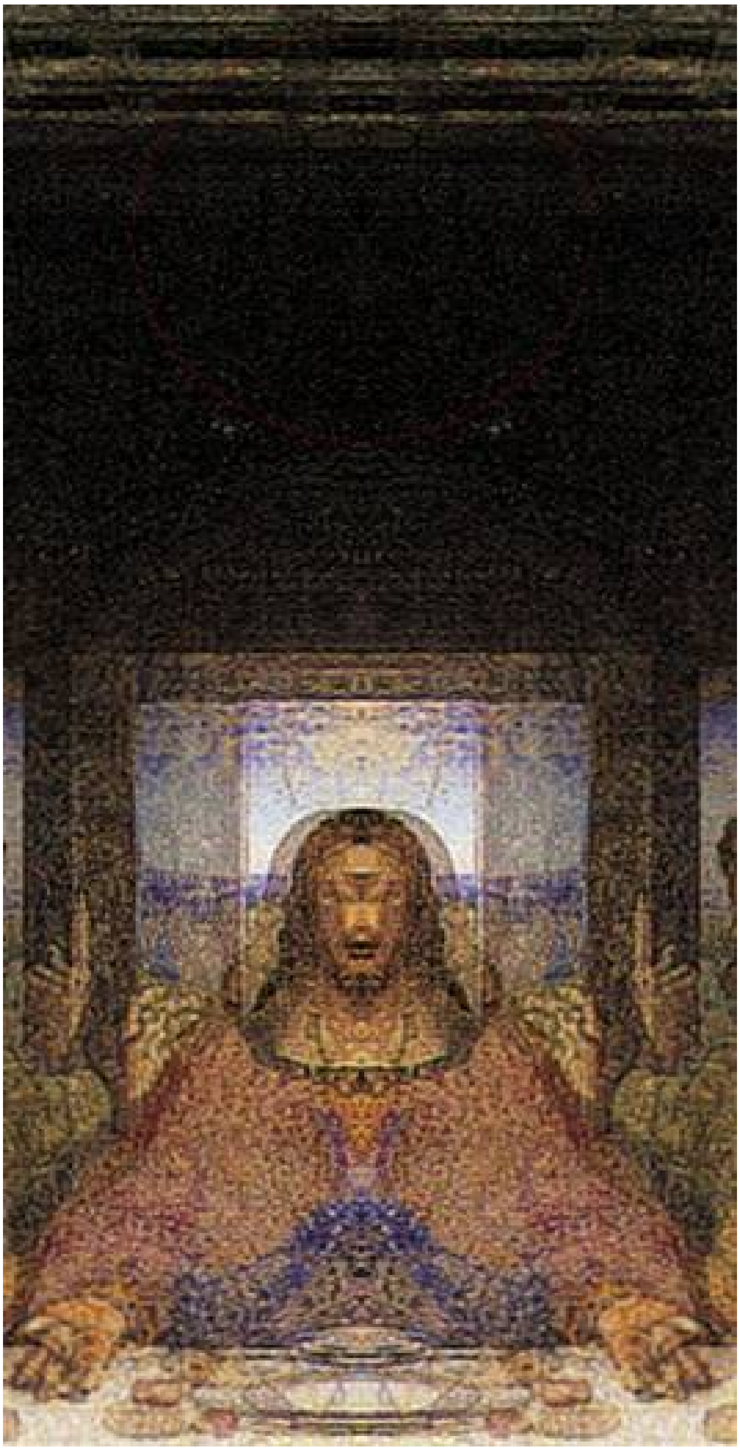
It is common knowledge that Leonardo da Vinci used "mirror script," which means his writing flows from right to left with all the letters inverted, and can only be read with the untrained eye using a mirror. Historically, mirror imaging was used for *encipherment* whereby calligraphy or images are converted into a code or cipher. So it is more than conceivable Leonardo used mirror imaging in some of his paintings. Researchers have shown that when a mirror image of *The Last Supper* is superimposed on itself an entirely new picture emerges.



Mirror image of The Last Supper superimposed on itself

Jesus remains intact but wholly different. Above his head, there appears a descending white dove aligned with a vertical column consisting of highlighted chakra energy centers that western medicine does not formally acknowledge – the crown on top of the head, the third eye or pineal on the forehead, the throat, the central heart, and the solar plexus.

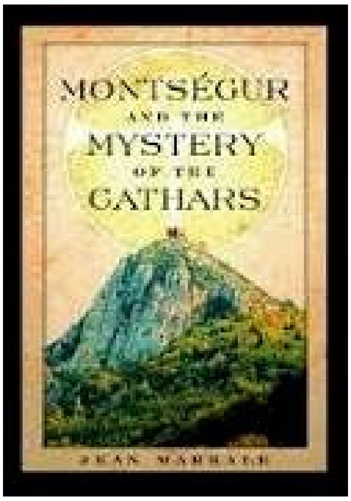
On the same vertical, directly above the dove, are what appear to be a number of horned goat-like heads, which might be a trick of the light except one horned face is unmistakably a Baphomet type of demon. In other words, Leonardo's *The Last Supper* reverses the Church interpretation of Jesus. Far from representing the Holy Spirit, the descending dove brings with it a host of demonic powers.



11

Keepers of the Truth

Seven hundred and seventy years ago, an army of ten thousand soldiers, paid for by the Roman Catholic Church and the French Crown, surrounded the hill top fort of Montsegur in the eastern Pyrenees. The majority of the approximately two hundred and fifty men, women, and children trapped inside the compound were Cathars, or Kathars, members of a heretical sect against whom the Pope had declared a holy crusade thirty five years earlier. After a siege lasting approximately nine months, the occupants finally surrendered. All of them were thrown into a fire and burnt alive by the Inquisition.



According to Inquisition archives, at least four Cathars managed to escape sometime during the night before the fall of their fortress, carrying with them an unspecified "treasure." They were never captured. These events took place in 1244, but the precise nature and whereabouts of the Cathar treasure is still a mystery. An even greater mystery is the Cathars themselves. At the height of the persecution, not only was every Cathar man, woman, and child, hunted down, bodies of dead Cathars, and even Cathar sympathizers, were exhumed and ceremonially burnt. After Montsegur, scattered Cathar communities managed to survive until the mid-fourteenth century. Yet nobody seems to know who they were….or what their heresy was.

Manichaeans

Unfortunately, most information on the Cathars comes from their enemies, who made no distinctions and described them as a uniform group. Based primarily on these accounts, modern scholars categorize Cathars as Gnostic dualists. In its purest form, Gnostic dualism teaches there exists a transcendent *good* God and an *evil* false creator god. While "spirit' is divine and comes from God, "flesh" is perishable and is made by the false god.

The Inquisition accused Cathars of being dualist followers of *Mani* (c. 216-276), whose movement was probably the biggest thorn in the side of the Church from the late 3rd century to the early 5th century. Born in southern Babylonia (Iraq), Mani proclaimed a new religion of "light," explaining himself as the culmination of a long line of prophets, beginning with Adam and including Hermes, Buddha, and Jesus. He also claimed to be the *Paraclete,* the priestly savior figure, predicted by the Galilean Jesus in the Gospel of John (Jn 14:16), who would come and help his disciples.

From Persia, Manichaeism spread rapidly west into the Roman Empire. By the 4th century, Manichaean churches were established in Occitania, or Languedoc, which is where the Cathars later emerged. Following sustained attacks from Rome, Manichaeism disappeared almost entirely from Western Europe by the end of the 5th century. It was present in the Mediterranean

FRANCE
Bourges
Dijon
POITOU
BOURGOGNE
Bordeu
LEMOSIN
AUVERNHE
Clarmont
Lyon
Geneve
SAVOUE
Chamberi
VAL D'OUTA
Torino
OCCITANIA
Donostia
GASCONHA
Tolosa
LENGADOC
PROVENÇA
Uesca
MONACO
Marselha
Perpinyà
ARAGON
CATALUNYA
Barcelona
PAÏSOS
CORSICA

region at least to the 7th century, and in Central Asia and Persia until the 10th century.

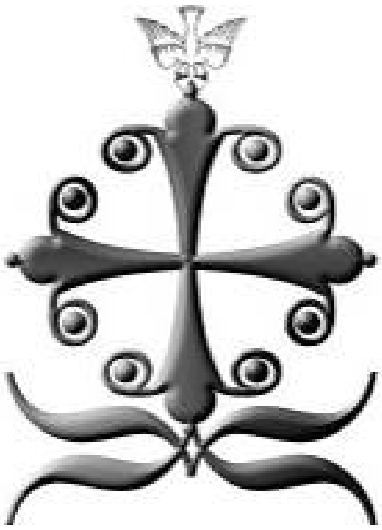
It is usually suggested Manichaean philosophy was reintroduced into southern France by Bogomil missionaries from Bulgaria in the 11th century, and took root among a population disaffected with Roman Catholicism.

Among many surviving fragments of Manichaean holy texts are sections from *The Book oj Giants*, written in numerous languages. The Book of Giants is similar to the Book of Enoch, being concerned with legends of primordial fallen angels. Missing from Enoch are details about a race of *Nephilim* giants and their offspring.

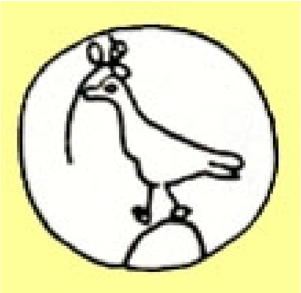
All the names of the fallen angels and giants in the Manichaean Book of Giants are Aramaic. This is informative as Aramaic fragments of the Book of Giants, along with fragments of the Book of Enoch, were found among the Dead Sea Scrolls at Qumran (4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8), and nowhere else.

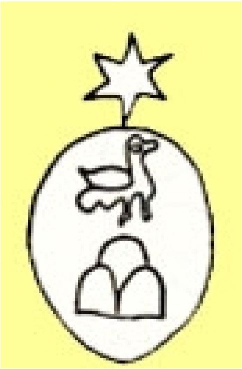
Since Mani saw himself as the successor to the Galilean Jesus, and Manichaean sacred texts were found at Qumran, Manichaeism is likely spawned by the Hyksos, the original "sons of light," and is thus part of the greater Annunaki agenda. And as with the Sethian Gnostics and Docetics, Manichaeans did not believe Jesus was crucified. Jesus' apparent change of "form and appearance" is called a *raz*, or mystery.

Manichaean iconography was meticulously purged wherever Manichaeism was overthrown, but many scholars think the so-called Cross of Thomas (right), first discovered in India and still used by several Protestant denominations, is the original Manichaean cross. Mani is known to have preached in India, where Thomas is believed to have lived and died. Numerous 4th and 5th century Church Fathers claim he treasured the lost Gospel of Thomas, which was found at Nag Hammadi in 1945.



The appearance of a dove on the Manichaean cross would seem to contradict traditional Church interpretation of the dove as a symbol of the Holy Spirit, since Gnostic dualism has no use for a Holy Trinity let alone a crucifixion. As a Christian motif, the descending dove derives from Gospel accounts of the Galilean Jesus' baptism by John, in which "the Spirit of God" descends in the "shape of a dove." The dove was also an essential Cathar motif.

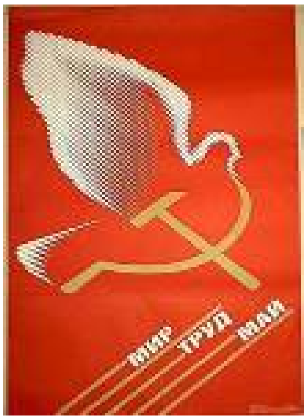




Paper manufacturing was a well- known Cathar industry. By 1280, the Cathars had devised a technique using wires to imprint paper with symbols that were invisible to the naked eye, but which appeared when held up to the light. Some of these designs featured doves, a phoenix, and select ancient Mesopotamian motifs. Certain Cathars, it seems, understood the power of subliminal messaging.

The Dove

Few traditions are as long and enduring as the dove. Much more than a religious symbol, the dove is now firmly established as the international icon for peace and reconciliation, used by numerous global institutions, corporations, military and pacifist groups, and even by communist nations.



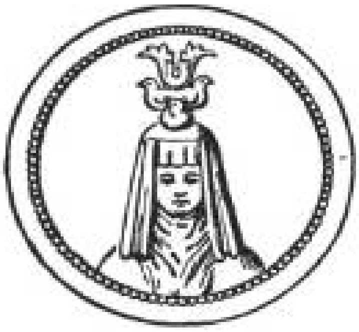
"Dove" is another word for pigeon, an extremely common bird that can be trained to ferry messages, but which is generally regarded as a civic nuisance. What, then, lies behind its worldwide dominance?

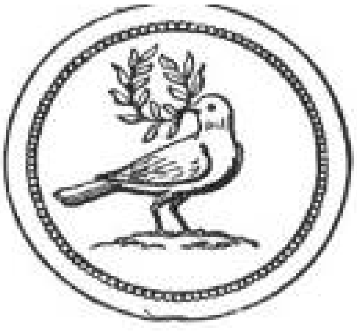
The dove is the most recurring bird in the Old Testament, and for ancient Jews, and practitioners of other religions in the region, ritual killing of doves was mandatory. According to Genesis, the enslavement of the Israelites in Egypt was caused by Abraham's failure to cut a dove in two at the required time. In ancient Babylon, priests of Marduk would ceremonially cut a dove in two at the Spring Equinox.

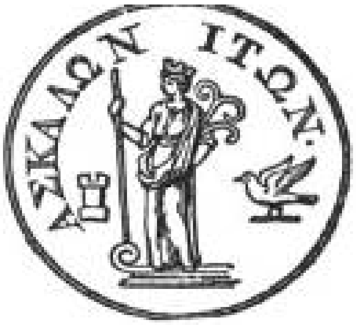
This tradition derives from an episode some researchers consider an explanation for the existence of an asteroid belt between Mars and Jupiter. The Babylonian creation epic, *Enuma Elish,* explains that after Marduk destroyed "Tiamat" he split the body in two, "setting half of her to form the sky as a roof for our earthly house." Tiamat became *Tehom* or "Firmament" in Genesis. Firmament literally means "what is spread out," in reference to the former body of Tiamat.

This is significant because the principal Mesopotamian goddess, Inanna/Ishtar (and several other names), is described as "the daughter" of Tiamat, and the dove was her symbol. The name Ishtar comes from the Sumerian USH-TAR, "uterus" in Latin. "Dove," *peristera* in Greek, also means "womb." The earliest Sumerian name for Inanna, *Iahu* (pronounced "yahoo"), translates as "exalted dove." "Iahu" is thought by many scholars as the source of the biblical "Yahweh/Jehovah."

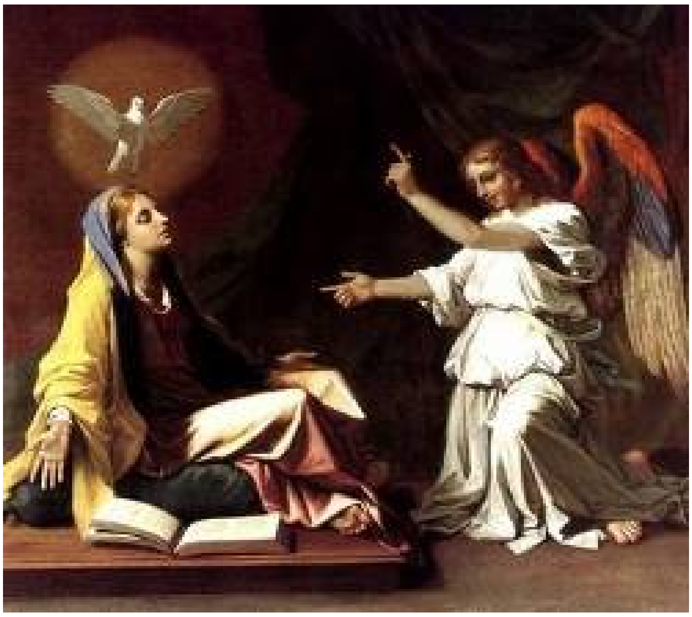
In the Middle East and Asia Minor, monuments still exist to the mythical queen-goddess Semiramis, who became an important figure of Greek mythology. In his *Metamorphoses*, Ovid wrote the





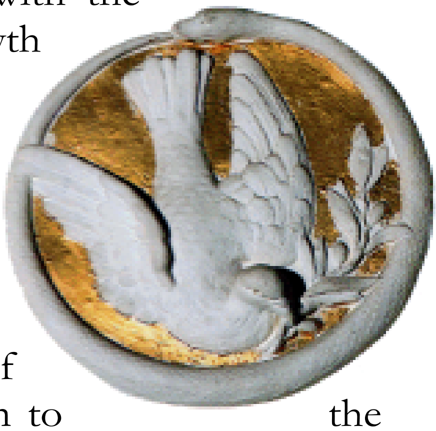


fable of "Semiramis into a pigeon." On her death, Semiramis was changed into a pigeon, and "to express the celestial benignity of her nature, she was called by the name of *D'Iune*," which means "The Dove." "D'Iune" without the article is "Juno," name of the Roman "queen of heaven." Doves, of course, are standard in depictions of Mother Mary, the Catholic successor "queen of heaven"



Worship of the Mesopotamian goddess and the dove spread to Crete, where she was depicted with doves on her head, and to Cyprus where doves can be seen on Roman coins perched on her temple. Throughout the Greco-Roman world, pigeon offerings were made to Aphrodite (Venus) in exchange for blessings and favors, and Demeter (Ceres), another version of the Mother Goddess, was also associated with the dove symbol.

The name of Eurynome, the pre-Olympian Greek goddess, means "widely distributed." The leading scholar of Greek Mythology, Robert Graves, equates her with the Sumerian Iahu. One Greek creation myth explains Eurynome was encircled by a serpent before changing her form into the dove that laid the egg from which the world emerged.



The encircled serpent is widely recognized as an ancient representation of time, or the passage of time, but also of "regeneration," and as such its connection to the Annunaki goddess, or Dove, is inevitable. Sumerians were the first to give animal names to constellations, but insisted the names were first given to them by the Annunaki. Although the "dove" may be the name of a hitherto unspecified constellation, it also appears the result of specific celestial maneuvers that cause an energy configuration or flow in the shape of a dove – as per the Hermetic aphorism, "As above, so below." As an important aspect of the Annunaki agenda, humans on earth cannot see the "dove," they can only experience its effects. Association with the fertility goddess, the heavenly queen, and the circling serpent, implies "dove" energy impacts how life and death on earth is experienced at the most fundamental level.

From the alternative non-human viewpoint, as expressed in the Bible and ancient mythology, the "dove" provides sustenance to those who subscribe to, or wish to co-opt, the Annunaki agenda. In the early medieval period, the "dove" resurfaced.

Of the Grail Romances that appeared during the heyday of the Knights Templar, *Parzifal* by Wolfram von Eschenbach is acknowledged as an esoteric masterpiece by everyone from Aleister Crowley to Adolf Hitler. In Parzifal, a hermit reports how the Templars protect the Grail:

> The Grail is guarded by the Templars. I will tell you how they are nourished. They live from a stone whose essence is most pure…A dove flies down from heaven. It brings a small white wafer to the stone and leaves it there. The Dove all dazzling white, then flies up to heaven again... from which the Stone receives all that is good on earth of food and drink of paradisal excellence.

In many depictions, the dove radiates from the center of an 8- pointed wheel.

“Cathars”

Besides the Cathars, Languedoc was home to the highest concentration of Knights Templar in Europe, and ruins of Templar castles and churches still dot the region. Yet even though it occurred on their doorstep, the Knights Templar did not participate in the anti-Cathar crusade, nor was their seige expertise called upon. On the contrary, it appears the Templar leadership tried to stall Rome, and even protect the Cathars.

Although twelfth century Church councils condemned them, and missionaries were dispatched to Languedoc, the Cathars were unmoved. So the Church turned to its leading light and foremost intellectual giant, and asked Bernard of Clairvaux, author of the Templar Rule, to investigate the Cathars. While Gnostic dualism was Roman Catholicism’s undisputed historical nemesis, Bernard minimized Cathar “doctrinal error.” According to Bernard, who condoned and even encouraged the wholesale slaughter of innocents in the Holy Land, the Cathars were best left alone, “if you were to examine their mode of life, you will find nothing more irreproachable.”

Bernard died in 1153. Sixty-six years passed before Pope Innocent III declared a crusade against heresy in 1209. Yet throughout the long ordeal, the dissident population were oddly identified as “Albigensians” (after the town of Albi near Toulouse, a supposed stronghold of the heretics), or any of several perjoratives, but never as “Cathars.” The word “Cathar” was carefully avoided in official correspondence. Obviously, Rome knew its targets well enough to know most were *not* Cathars, or at least not genuine “Kathars.”

In their book, *The Templar Revelation,* Lynn Picknett and Clive Prince explain Cathar Knights were trained and sheltered on Templar property, and that Templars allowed hostile activity against the crusaders based from their locations.

Cathar coin with Niburian 8-pointed star

There is one documented occasion where the Templars directly fought against the crusaders. In September 1213, Templars joined a coalition army of Aragon King Pedro II and Cathar sympathizer Raymond of Toulouse that had laid siege to Muret, near Toulouse, where Simon de Montfort's crusaders were encamped. De Monfort, who was the military commander-in-chief of the crusade, took the offensive, broke the siege, and scattered the coalition forces, which suffered enormous casualties.

The Inquisition are known to have dug up Cathar bodies on Templar land even thirty years after the end of the crusade. Despite knowledge of their "Cathar" connection, Rome did not move against the Templars until 1307, and in the Templar heresy trials, Inquisition prosecutors did not bother to mention Cathars.

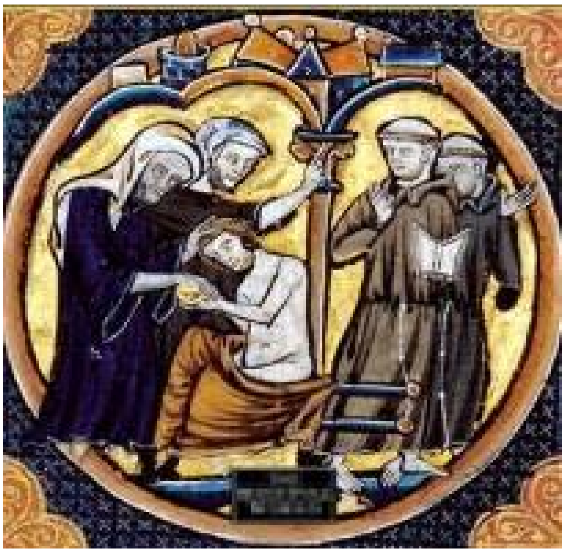
"Heretical doctrine," then, was never Rome's prime motivation for the crusade, but only a smokescreen to justify genocide against both Hyksos-related "Cathars," and genuine Kathars, whose existence has never been acknowledged.

Kathars and Cathars

Etymologists explain that the word "Cathar" comes from the Greek *katharoi,* meaning "pure." Because "Cathar" was not known as a self-designation, and their enemies accused them of being "cat-worshippers," not all scholars are convinced. Adding to the confusion, *Kathari* were named in passing as a deviant sect at the First Council of Nicea in 325. Mani's father was a member of the unidentified *Katharoi* sect in Persia, and the fourth century writer

Epiphanius claims the gnostic *Novations* of Asia Minor called themselves *Kathari*. At a later date, "Kathar" was changed to "Cathar" probably to obscure much wider "Kathar" implications.

We know Cathars used the New Testament, revered the Galilean Jesus and Mary Magdalene, had close ties with the Knights Templar, and utilized symbols of the Annunaki agenda overtly and covertly. We also know they separated themselves into *Perfecti* ("perfect ones"), similar to the Manichaean "elect," and *Credentes* ("believers"). Perfecti wore black robes, and performed a ceremony known as the *Consolamentum*, which was purportedly similar to a ritual of the Mani priesthood.


Cathar Perfecti perform the Consolamentum

Local legends claim they were protectors of the sacred bloodline of Jesus and Mary Magdalene, widely believed to have lived in Cathar territory, and Cathar nobility was supposedly of their direct descent. All this suggests Cathars were Annunaki hybrids. No matter how these "Cathars" had congregated in Languedoc, as far as Rome was concerned, their numbers had reached critical mass by the turn of the twelfth century.

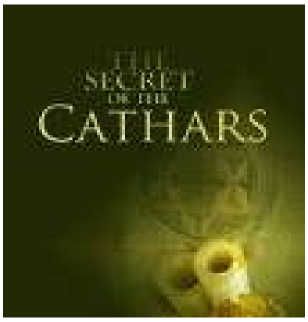
Yet by all accounts, Cathars/Kathars were well-loved by the non-Cathar local population. At the infamous massacre at Beziers in 1209, upwards of 20,000 Catholic men, women, children, and priests were butchered for repeatedly refusing demands to surrender 222 known Cathars to the crusader army. Self–sacrifice on this scale is barely imaginable. It can only be assumed Cathars convincingly taught, explained, or showed something that negated Church doctrine to such an extent people preferred death over life as a Catholic. Would people have done the same thing to protect the Knights Templar?

It is difficult to imagine these "Cathars" as Templars allies. More likely, two groups of "Cathars" existed, for convenience sake - "Cathars" and "Kathars." And just as Catholic friars were differentiated by black robes (Dominicans), and white robes (Cistercerians), so "Cathars" were described wearing both black or white robes. One Kathar group, then, was distinghuised by white, and not black clothing.

More fundamentally, Kathars and Cathars held incompatible beliefs about the Christ. Historians regard the seventeeth century Church historian, *Raynaldus,* as a valuable source of information because he reproduces numerous original documents. In his *Accusation against the Cathars,* Raynaldus cites an early thirteenth century monastic chronicle,

> They said also, in their secret doctrine, that Christ who was born in the visible, and terrestrial Bethlehem, and crucified in Jerusalem, was a bad man, and that Mary Magdalene was his concubine

It seems the monk tries to make sense of his source material to make it fit a Gnostic-sounding paradigm. Evidently, he heard something about two Christs. In the Catholic mindset, God planned for Christ to be born in Bethlehem and crucified in Jerusalem. So if Kathars insisted Jesus of the Gospels was a malevolent imposter, then the good Kathar Christ must have been invisible and non-terrestrial otherwise the same Gospel story would be his. "Concubine" suggests Kathars claimed not just that the Gospel Jesus had a physical relationship with Mary Magdalene, but something was inappropiate about it.



From where did the Kathars get this information? They must have possessed indisputably bona fide records of the historical Christ. So irrefutable that the Church would do whatever it takes, even if it means slaughtering 20,000 Catholics in cold blood, to confiscate them.

The controlling faction behind Rome during this period is not the topic of this book. Its tradition icon, however, is the dragon slain by the Annunaki dragonslayer. Suffice it to say

Hyksos Cathars and Knights Templar were enemies of the Church because they competed with Rome for the same prize.

As the net tightened around them, Kathars and Cathars were forced together for their mutual survival. But why were they together in Languedoc in the first place?

Visigoths

Indigenous inhabitants are hardly mentioned in the chronicles of Languedoc, undoubtedly one of the most popular areas of Europe. History books focus on successive raiders or conquerors who descended on the region – Celts, Greeks, Romans, Visigoths, Moslems, and Franks. Foreign intruders are unlikely to have discovered the sacred sites and geometries for which this part of the world is renowned, but some may have had advance knowledge.

The Goths were an East Germanic tribe, who played a central role in the fall of the Roman empire. Moving south, Goth armies headed for both Rome and Constantinople. From this time on, they were known as Visigoths in the west, and Ostrogoths in the east. After sacking Rome in 410, the Visigoths were allowed to settle in southern Gaul and northern Spain. Though they were well-known as nomadic marauders, for some reason the Visigoths settled, and by 475, they were independently in control. Eventually, a Visigoth kingdom was established which lasted until 725 when Arab invaders conquered the land. The history of this period, however, remains obscure largely because the Roman Catholic Church declared the Visigoths heretical. Classified as “Arians,” Visigoths were nominally Christians who believed Jesus was a man, and not God.

What distinguishes Visigoths from other outsiders is that they intermarried with the local population. Realistically speaking, the locals did not have much choice. But historians are unable to explain why Visigoths moved en masse to the site of the modern hilltop village of Rennes-le-Chateau, 50 kilometers (30 miles) from Montsegur, after the Franks drove them from Toulouse in 507. For at least a century, Rennes-le-Chateau was occupied by approximately 30,000 people. Today its population is 91, although it receives upwards of 100,000 tourist visitors annually since the publication of *The Da Vinci Code* in 2003.

Roman writers, historians, and later ethnographers, equated Goths with the *Getae*, who were a group of Thracian tribes on both sides of the Lower Danube. The sixth century Roman writer of Goth descent, *Jordanes*, who compiled the *Origins and Deeds of the Goths,* claims the Goths and the Getae went back and forth and were in constant contact for many centuries.

Acccording to Jordanes, one Goth tribe known as the *Dani* came from the isle of Scandza (Scan*dan*avia), and also lived in Jutland (Denmark, home of the *Dan*ish). In Greek mythology, *Danaos* came with his daughters from Egypt and settled in Argos. *Danaans* are said to have created the Mycenae civilization of ancient Greece (1600-1100 BC). The Denyen were sea raiders who harassed Egyptian shipping during this period, and even attacked Egypt in 1207 BC. They are mentioned in the Armarna Letters in relation to the "Land of the *Danuna*" in Canaan, and were also linked with the people of *Adana,* in southern Turkey (Cilician pirates).

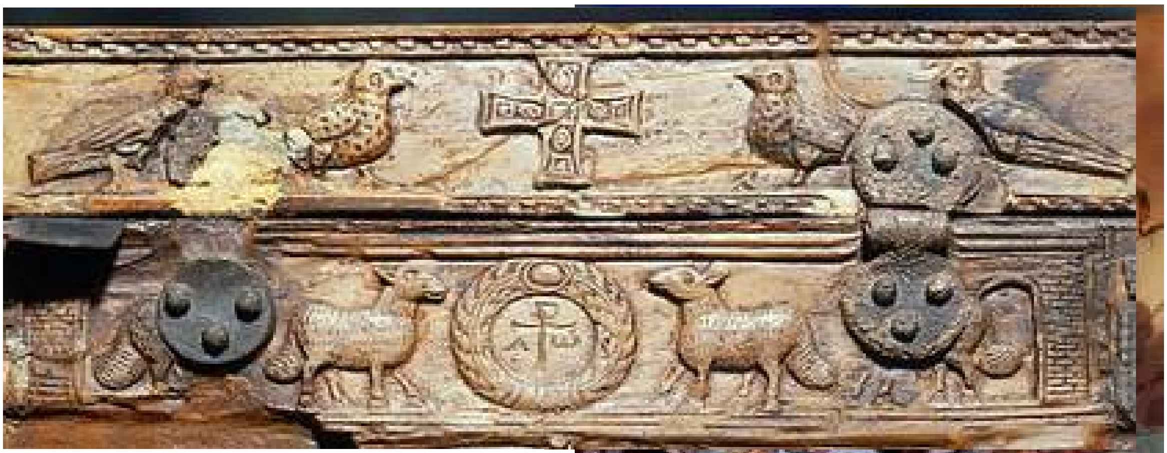
Attempts to identify this population with the biblical lost Israelite "Tribe of Dan" have been thwarted by DNA evidence, which does not match with modern Jews. But since the Hyksos were not Hebrew, and not even Semitic, genealogical roots of the so-called lost "Dan" tribe lie elsewhere.

Visigoth iconography displays unmistakable Sumerian origins. On almost every Visigoth coin can be seen the Templar cross, sometimes with an eight-pointed star. From surviving gold jewelry and artifacts, this cross was clearly *the* core Visigoth motif. Among emblems commonly displayed on Visigoth battle shields is the eight-pointed star, the double-headed eagle, and the encircled serpent.Visigoth brickwork, and terracotta tomb plaques depict doves alongside the alpha and omega monogram. Doves, principle symbol of the Cathars, are found carved on Visigoth royal caskets.

Visigoth coins, 612-621

Gold coin 7th century

Bejeweled gold Templar cross



Carved wood casket, 6-7th century

Depiction of Visigoth shields

By all accounts, the Visigoths did not assimilate well with the Hispanic-Romano population in Spain. That they somehow made the effort in Languedoc strongly suggests the Visigoths targeted a native group there. They may not have been the first gene raiders to invade the south of France, but the Visigoth bear the unambiguous stamp of the Hyksos.

Visigoth Brick

At the heart of the Hyksos modus operandi is identity theft. In blunt terms, "Cathars" are a non-human hybrid ethnicity created by raiding human Kathars. In as far as their name and identity was appropriated by hybrid factions, Kathars are similar to Essenes, and similar targeted human ethnicities.

Perhaps the symbol that best throws light on the Visigoth elite is the bee, which was worn as a pendant necklace. Despite its undeniable status as one the most ubiquitous motifs in the world's iconographical inheritance, this winged insect is generally passed off as a token of industry, or even as an innocuous reference to honey. But to specific Annunaki hybrid races the bee has profound genealogical connotations.

Insectoid Raiders

In most cases, ancient gods and goddesses are depicted in hominid form. Occasionally, this hominid form is combined with reptilian, avian, aquatic, mammalian, or insectoid features that serve to identify an underlying or original genetic structure. This does not imply that all reptiles, birds, fish, animals, and insects on earth are trespassers, anymore than it implies all humans are.

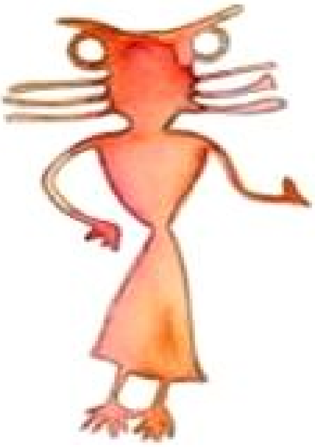
The giant scarab beetle statues of ancient Egypt are baffling because it is so unimaginable that humans could worship insects. But by far the most prevalent of deified insects in the ancient world is the bee. And the deified bee is often, but not exclusively the goddess, and is always connected with fertility and regeneration.

Worshipping bees in Egypt

Renowned Egyptologist, Wallis Budge, translated the *Book of Opening the Mouth,* and in doing so confirmed the bees' importance,

> The Bee, giving him protection, they make him to exist…Going about as a bee, thou seest all the goings about of thy father.

So the bee was understood as a creator god. The bee symbol, therefore, does not represent the literal insect, but a non-human insectoid race that participated in the creation of Annunaki human-hybrid races. As Hermes was trained by bee goddesses, so this insectoid race was allied with the Thoth/Enki partnership.



Bee Goddess Neolithic Spain 5000BC

Modern picture of a Bee Goddess

The Bee is featured prominently on many Egyptian monuments, including the pillars of Karnak, the Luxor obelisk that stands on the Place de la Concorde in Paris, the sarcophagus of Rameses III, and a granite statue of Rameses II, to name only a few. An inscription at the temple of Dendera recounts how Osiris emulated the Bee and provided directions to the "sacred garden of the Bee" where the golden apples of immortality exist. But the bee symbol was foremost in the Hyksos dominated Delta region, which was known as *Ta-Bitty*, or "the land of the bee." This explains why Israelites described the Promised Land as "flowing with milk and honey*."*

Images of the pre-dynastic Egyptian god *Min,* known as "Master of the Bees" dispel any confusion regarding the insectoid agenda. Min was usually depicted with an erect phallus, and wearing a headdress decorated with bees. This not so subtle exhortation for the hybrid intruder race to "go forth and multiply" parallels the biblical instruction to Adam to "multiply and have dominion."

Bee carved on Min's headress

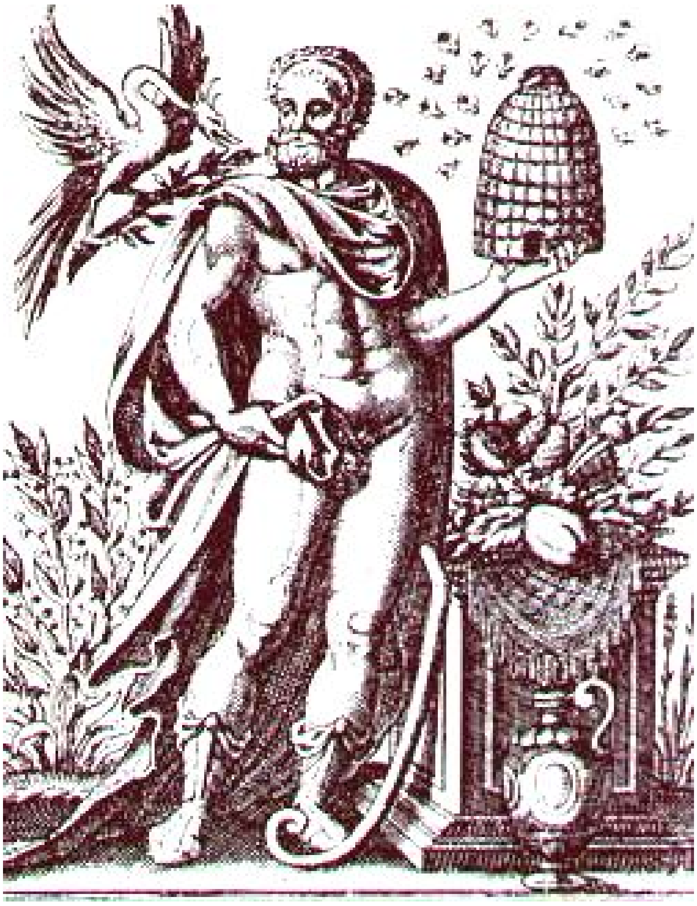
Bee dieties are a constant theme wherever local legends and ancient artifacts betray Annunaki interence. For example, *Ah-Muzen-Cab* is a Mayan bee god; *Potnia*, the Minoan-Mycenaean fertility goddess, was referred to as "The Pure Mother Bee." Her priestesses were given the name "Melissa," which literally means "bee." Priestesses of Artemis and Demeter were called "Bees."

Ah-Muzen Cab

Nothing less than global hegemony was the objective. Bees are often depicted swarming around the planetary globe. In Rennes-les-Bains, a village only 2 miles from Rennes le-Chateau, researchers discovered a floor carving that shows an insectoid goddess standing on a globe, and holding a victory wreath. Representing the four corners of the globe four large bees watch on.

Subliminal cultivation of the "hive" mindset, and a willing disposition to be a "worker," doubtless underpins much of the public bee imagery that is probably best typified in Manchester, UK, where the bee is the official city insignia, and a bee-dominated earth features in the city's crest.

French kings draped themselves in bee embroided robes, but none went as far as Napoleon Bonaparte who made the bee his personal emblem and put bees on almost everything. And it is in France were the "bee" is most clearly associated with sacred genealogies. The tomb of the fifth century Merovingian king, Childeric, contained 300 solid gold bees. Merovingians are persistently linked with the theoretical lineage of Jesus and Mary Magdalene. Bernard of Clairvaux, so effusive in his praise of Cathar ethics, is the patron saint of bees and bee-keepers. And so on and so forth.



Zeus Trophonius

In this self-explanatory encapsulation of the Annunaki "regeneration" agenda, lush vegetation surrounds the Father god as he holds the beehive and acknowledges the phoenix.

Montsegur

Tourist guide books and websites explain that the name "Montsegur" means "safe mountain" in English, and castle ruins perched at the summit have an altitude of 1200 meters, or 3,900 feet, but are not from the Cathar era. Having destroyed the last bastion of the heretics, the French replaced it with a standard military fortification. Cathars believed the mountain's steep slopes and sheer ruggedness made Montsegur impregnable. They were mistaken, and unfortunately paid with their lives. That is the potted version of Montegur. And it makes no sense.

We know that at least four, and possibly more, occupants of the beseiged fortress, escaped during the night using ropes to descend the almost vertical cliff face. But if the others knew they were all going to be killed if they remained behind, why did they not escape? There was nothing to lose. The exodus could have been staggered over several nights. Perhaps there was only enough rope for four people, but more than likely the main body of trapped Cathars knew nothing of the planned escape until after the fact.

Some suggest the Cathars were concerned solely with preventing their "treasure" falling into Rome's hands. But actions of Montsegur Cathars are what brought Rome to their doorstep. In May 1242, a group of Cathar knights left Montegur to rob and murder a delegation of Inquisitors, who were staying in Avignonet, a town between Toulouse and Carcassonne. When news of the assassinations spread, revolts broke out across Occitania against the French Crown and Catholic authorities. By January 1243, the rebellion had failed, and the fate of Montsegur was sealed.

Either Cathars were unaware of the "treasure" or were ignorant of its true nature. Genuine Kathars, on the other hand, knew of the treasure *and* its contents, and concealed them not only from Rome, but from Hyksos-related Cathars.

On March 1st 1244, the Cathars negotiated a two week grace period to be followed by surrender on March 15th. As there is no logical explanation for this request, or for why the Inquisition agreed to it, a great deal of speculation surrounds these fourteen days. Most commentators think the extension allowed a sacred Cathar ceremony to take place. It was during this grace period, however, when the "treasure" was removed from Montsegur. But with 10,000 Catholic troops surrounding the base of the mountain, how could the security of the "treasure," or of those carrying it, be guaranteed?

They may have been outnumbered by Cathars, but Kathars, it seems, had friends in high places. In other words, the highest levels of the Catholic Church had been infiltrated, and a Kathar "agent" played both the Inquisition and the Cathars to secure enough time to organize evacuation of the Kathar's "treasure."

Theoretically, this "treasure" may have had the potential to expose the non-human takeover agenda, and to unravel the distorted paradigm within which unknowing humans live. So why was it kept at Montsegur? Surely there were safer places? The answer connects to why Kathars and Cathars were in Languedoc. As with Jerusalem, and other locations, this part of the world is regarded as special or "holy," which implies it has human "guardians," conscious or otherwise. Twelfth century Kathars may not have been alone, but they were *aware*.

The site of Montsegur is not the highest hill in the immediate the vicinity, but it affords a 360 degree view of the area, which is clearly why it was selected. So the surrounding area, as much as Montsegur itself, would appear the most sacred real estate in Languedoc. And since the "treasure" needed to be "on site," and not buried somewhere, it must have provided information pertinent to this area. This suggests the Kathars were not at Montsegur for refuge, but for practical operations.

* * * * * * *

Modern Freemason consider themselves Knights Templar. Most independent investigators into Masonic origins agree. If the Knights Templar are still here, does that mean the Cathars are? Why not? Who would argue surveillance and the iron fist of state power had gone away? And if three two groups are here, then so are the Kathars.